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So That This Generation Can Understand

IF vital religion is to be dominant, it must be talked out in contemporary terms. All classic formulae of Protestantism were laid down before important scientific discoveries were made. Rock bottom principles must be taught in terms that the present generation can understand. If this be heresy, make the most of it.

Second, it must be harnessed to contemporary times. Also, we are going to lose the best of the younger generation unless we stop the controversies within the Church. It is shameful for Churches to offer controversies over things that do not matter. Churches should go out for fervent devotion to the Christ principle. We could "muddle along" with the present physical world, but we can not "muddle along" with the religious world—the heart of man. The answer depends on religious leadership.

Harry Emerson Fosdick.

Boston, Nov. 18, 1924.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

A BROAD AND GENUINE LIBERALISM

CALVIN COOLIDGE never wrote a better address than the one he delivered at the Foreign Missions Conference of the United States and Canada held recently in Washington.

Thousands of people will read what the President says who will not read what the average minister says. Thousands of others will be influenced by the views of a great political leader, who will pay no attention to the views of those whom they characterize as "professional religionists." These things joined to the fact that the President has stated our own deepest religious convictions makes the event for us one of the first importance.

The basis of the Christian religion is brotherhood, and its essence is an unselfishness which commands it to share its treasure with everybody. It means real justice and real mercy for this world and a conviction that afterward the soul shall not perish.

Christianity is a highly practical as well as a profoundly spiritual mode of life. Neither thing is at enmity with the other. Wherever it has gone it has done men good, but also it has raised problems and stirred longing. "It has truly converted this planet," said the President, "into a brotherhood of races and nationalities, interdependent in a thousand ways, tending more and more to develop a common culture, a common thought and purpose, toward the great business of living." All of these new problems make necessary a constantly greater projection of the spirit of neighborliness and co-operation which is the true basis of the Christian code.

Not everything that men of Christian countries carry to other peoples has been helpful. One of the greatest things the missionary movement can do is to make sure that the people who go out to foreign lands to represent it carry the true spirit of Christianity. Government and churches alike should labor to prevent our vices being carried.

Such service as we plan can be rendered only "under the spirit of a broad and genuine liberalism," resting on toleration, realizing the spirit of brotherhood. The only foundation work abroad can rest on is brotherhood and toleration at home. What the President means by liberalism we mean. He goes on to define it further. It should build on foundations of good already existing in these other countries. It must go in humility to learn and bring back what other lands have to teach us. It impresses itself by living rightly rather than by creed. "The works of charity and benevolence, of education and enlightenment, will best lay the foundation upon which to rear the permanent structure of a spiritual life."

We keep hearing how narrow and petty the President really is. But every time he writes anything the great masses of our people can read it and understand exactly what he means. And frequently he reaches, as he does in this missionary address, the highest conceivable level of thought and expression. We rejoice that he said these things. We doubly rejoice that they have been printed, circulated and read around the world. They strike a mighty blow for our Christian ideals.

* *

NASH'S NEW YORK AND BOSTON SPEECHES

THAT no man in one speech can express everything he thinks is illustrated by a comparison of the two addresses of Arthur Nash delivered at the New York and Boston dinners respectively.

From the New York address many people gained the erroneous impression that Mr. Nash had little use for the Universalist Church, to which he belongs and of which he is an officer. In the Boston address they read of the gratitude he feels to that Church for its influence in moulding his thought and in shaping his life.

In New York, Mr. Nash was trying to show that there is something larger, finer, better, than denominationalism. In Boston, he stood up and paid his tribute to denominations as a means to an end.

In the eight days between the New York address and the Boston address, Mr. Nash experienced no change of heart. He simply recognized that as he had said one thing positively in New York, he must say the other thing that goes along with it just as positively in Boston, and he did so.

All that the majority of newspapers reported about his New York address was that he attacked denominationalism, calling it "denominational cussedness." That may have been an unfortunate phrase

because of the prominence given to it, but everybody who knows anything about denominations knows that such a thing exists.

What Mr. Nash wants is to have his own denomination big, unselfish, co-operative and brotherly.

He suggests raising money to use in an unselfish way for Christian projects irrespective of whether they are denominational projects or not, and gives liberally of his own money to that end.

Just as much does he believe that our Church has done a noble work in the past and has work yet to do.

There is no need of great debate about it. Here is world service to which we are called by our professions and our convictions. Here also is denominational machinery we can use to render that world service and a plan to make that machinery more effective. We must get back of the thing with all our strength.

* *

CONGRATULATIONS TO THE ATTORNEY GENERAL

WE do not know whether Senator Burton K. Wheeler, United States Senator from Montana, has or has not committed a crime as alleged in the indictments against him. He is entitled to his day in court and to the usual presumption of innocence until guilt is established. With many other people, we have been inclined to accept a hypothesis of political persecution in his case. But be that as it may, there is no question but what the Attorney General of the United States, Harlan P. Stone, has upheld the highest traditions of the legal profession in his conduct of the case.

We refer to this matter because Mr. Stone's nomination for Justice of the United States Supreme Court has been assailed from two standpoints: one that he has gone out of his way to humiliate a Senator by removing the proceedings from the Senator's own state to the Capital City; the other that the indictment of Wheeler in the District of Columbia is one of the stupid, unnecessary acts which a man commits who has not ordinary political sense. By this is meant that he did not need to embarrass the Administration of which he is a part and intensify a fight in the Senate over his confirmation by these new proceedings, but that the ends of justice could have been secured by letting things in Montana take their course.

The appearance of Mr. Stone before a Senate Committee to justify his acts as Attorney General and therefore his fitness to be a Justice, was humiliating to him because it had to be done at all, but resulted in a great personal triumph. Senators who were hostile were convinced that Mr. Stone had performed his duty as Attorney General just as if there were no such thing as politics—that he had been scrupulously fair to Senator Wheeler, and that he would have been false to his oath if he had done less.

Over the super-heated Senate with its intense partisanship, its petty squabbles, its narrow jealousy of its rights and prerogatives, a cool refreshing breeze has blown. It is to the credit of the Senators that they have realized it.

There is no principle of government more essential to the perpetuity of our institutions than that the administration of justice must be kept out of politics. The Labor Government in England was overthrown in spite of a remarkable record both at home and abroad, because it was made to appear that the Cabinet had stopped a prosecution against an editor named Campbell because of party demands. Such a thing if established ought to overthrow any administration. We are not of those who worship courts as sacred calves never to be criticised, nor of those who think our institutions will go to the bow-wows if we amend our Constitution and take from our highest Court some of its power. That is a question to be studied on its merits. But it is certain that we won't go on long as a free people if politicians directly or indirectly assume the right of affecting judicial decisions.

The example of Harlan P. Stone is noble and cheering, and will have an abiding influence in the Government and among our common people.

* *

A NEW EDITORS' COUNCIL

UNDER the auspices of the Federal Council of the Churches of Christ in America, *all* of the editors of Protestant religious journals in the United States have been invited to join an association or council, and a large number have enrolled. Paul Leinbach, editor of the *Reformed Church Messenger*, is president. The editor of the *Universalist Leader* is one of a committee of three appointed to deal with matters of legislation affecting religious journals in Washington.

Whatever may be the differences of theological statement, all of the journals face common problems, all of the editors have common joys and sorrows, rewards and exasperations. There is an unusually strong bond between the editors.

As we come to realize more clearly the sinister forces combining in the United States to stamp out liberty of thought and action, to compel adherence to programs arranged by so-called organizations for "defense" and "patriotism," we see the necessity of united action by the followers of Christ.

There is a man's sized job ahead of the Churches of Christ. They can not afford to let any one stir up dissension in their ranks and divert them from it.

This new Editors' Council will contribute to a united front.

* *

NO WOMAN'S SESSION

PEOPLE came to us," said Dr. Jas. L. Barton, president of the Foreign Missions Conference, in an address to the editors, "with the request that at this Washington Conference we give at least one whole day to the women as 'women's day,' and have at least one big platform session where all the speakers should be women. We refused the request. We started out with the determination that there should be no women's meeting and no men's meeting. We decided also that there should be no division between foreigners and Americans. We said: 'No, this thing is bigger than women, bigger than men, bigger than foreigners or Americans. We will establish equality between men and women—unity

at home and abroad.' We have established a precedent which I believe will control for all time our missionary conferences, and I am inclined to think will control our general conventions in the Churches."

Instead of these old divisions the program committee set a topic and then asked themselves: "What men or women at home or abroad are fitted to present this topic?" As a result, they presented a program of high merit.

There is a thought here of value for the Universalist Church. We do not suggest abolishing women's groups, laymen's groups, or ministers' groups. We do suggest that frequently we carry these divisions so far that they cease to be efficient. We suggest also that in the Universalist Church as much as in any organization in existence, people have a right to be tested, tried and used on the basis of their membership in the great human family, whether they live in the East or the West, are black or white, are men or women.

And the great Church itself with all of its important work for God and men should never be crippled or hampered by the self-consciousness of sexes, sections, vocations or races.

* *

CONSISTENT WITH OUR PAST

ONE reason that the Universalist Church is small is because the men and women in that Church, all through its history, have been big and unselfish enough to give strength and time and money to causes which have no direct relation to the Church itself, but mean something for the good of mankind.

Our Japan Mission to-day is carried on precisely in that way. Not only do we know that we won't get members of the Universalist Church in any numbers, we know that we may not even make Christians in any technical sense. What we are trying to do is to put Christian ideals into the thinking of Japan, and to a degree far beyond what we had any right to expect we are succeeding.

Our Universalist mission on the East Side of New York, once called Brevoort Hall, is carried on with no idea of getting money, members or glory for the Universalist Church. It stands there in a mixed population made up of many nationalities and creeds, simply to render service. Literally it does not let the left hand know what the right hand is doing, but it makes life easier, purer, sweeter and happier for thousands.

When we were in Meriden recently our minister said, "Yonder is a social service house built by a member of our church to house all social service activities of the community."

As we went to a State Convention our guide remarked, "There is the city library, built by a Universalist layman."

As we met a man just from Chicago he quoted Shailer Mathews on Charles Hutchinson, "There hasn't been a project for the betterment of Chicago in the past thirty years in which Charles Hutchinson has not been either a captain or lieutenant."

We would like to be able to record one-half or one-quarter of the things of this kind that we know exist. They would fill a volume. They are our greatest treasure. They make our Golden Book of non-denominational, non-sectarian, absolutely unselfish deeds.

Every Universalist parish worth its salt has a volume of this kind of its own. It records what the church has done for the town—Red Cross, summer outings, organized charity, public health, recreation, penology—in how many fields have our ministers and laymen worked!

There are organizations like the Y. M. C. A. and Y. W. C. A. to which our people give money. A few growl because we can not be full-fledged members, but the consistent Universalists among us go on helping and keep still about it. They see beyond to-day. They look beneath a surface exclusion. They recognize a work of Christ which must be done.

Now in all this endeavor we are not 100 per cent perfect. There is much more we can do and ought to do. We are not relating these things to boast about them. We are trying to make clear that this is applied Universalism—has been from the beginning of our history and will be until the end of time, unless we dry up and blow away.

The new Christian Service Fund dramatizes and sets in the limelight the thing which fore and aft is Universalist.

It enables us all together to do the noble Christian thing which as parishes and as individuals we always have tried to do.

* *

AN IMPORTANT COMMITTEE

THE Board of Trustees at the New York meeting appointed a committee to draw up rules for the administration of the new "Golden Rule" or Christian Service Fund established through the instrumentality of Arthur Nash in New York. This committee appointed is as follows: Judge Roger S. Galer, chairman, Louis Annin Ames, A. Ingham Bicknell, Victor A. Friend, Judge Robert W. Hill, Arthur Nash, and Owen D. Young.

As thus constituted, the committee is unusually strong. The work of this committee will be heavy. All kinds of demands will be made upon it. It takes an unusually fine type of character to stand up against requests for money and not lose ability to discriminate or lose sympathy. "Nor sitteth in the seat of the scornful" might well be taken by such a committee for its motto.

It is not at all certain either that the amount of time they spend on this matter will be appreciated by the most of us. Our pet projects won't go through, and that will make us gloomy and pessimistic as to their ability and sense.

We are grateful to these men for taking up this difficult job.

What they may recommend to the Board has in it possibilities of good far beyond the actual work done by the money appropriated.

The personal letters coming into this office about the appropriations made already indicate that the action taken in New York has affected profoundly the best elements in all the churches, and won the approval of men who thought they had no further use for any church.

Cruising Cross Country

VI The President, "His Lady" and the Judges

John van Schaick, Jr.

TO-NIGHT we went to the White House to pay our respects to the President, "his lady," as they used to say in the days of George Washington, and the Justices of the Supreme Court of the United States. Every winter the President gives four large evening receptions, admission to which is by card, in addition to the public reception to everybody on New Year's Day. One of these evening receptions is in honor of the Diplomatic Corps, and is the most brilliant of all because of the full dress uniforms of the diplomats. The second, to the Supreme Court, is always referred to by the newspapers "as the most dignified and impressive of all State functions." The third and fourth are to the Army and Navy and to the Congress.

From the days of President and Mrs. Roosevelt we have gone to one of these large receptions, and, from the time they were started by Mrs. Taft, to one of the delightful garden parties in the springtime.

Thus, in our day, we have seen the White House as it has been under the Roosevelts, the Tafts, the Wilsons, the Hardings, and the Coolidges, and back before any of these we have gone to some of the functions under the McKinleys.

A reception like that of to-night brings back memories of the others that have preceded it. The memories tend to run together and to blur. There was always a crowd, always the forming of a long line and passing before the President and his wife, always the assembly of Cabinet officials and specially invited guests back of or in front of the receiving line, always secret service men in evening clothes, watching the hands and pockets of those approaching the Chief Magistrate, always the great moment of being in the presence, and always the slow mingling with the crowd afterward and finding one's friends.

But there are a few things which stand out vividly as we think back: the face, the tone of voice, the manner, of each President and President's wife that we have seen; Roosevelt dancing; more to the point, Taft dancing; the night Mrs. Preston, formerly Mrs. Cleveland, her debutante daughter, and her husband were present at one of the Wilson receptions, and we saw her come back under such changed conditions to the house to which she had given such an atmosphere of charm; the night Cardinal Gibbons was there in his Cardinal's robes; a talk with Hughes just after he went on the bench; a talk with Chief Justice White, Democrat, Catholic and Southerner, just after he had been made Chief Justice by Taft, Republican, Unitarian and Northerner.

To-night the reception was pleasant, unhurried, and far more delightful than usual. To begin with it was a clear, cold, starlight night, and dry underfoot. We live so near the White House that we can walk over in five minutes. When the weather is good we can dispense with the bother and waiting involved in having a taxicab. We did that to-night. There have been times in years past when we have been an hour getting up to the door in a cab. We went over early, checked our wraps without delay in the long east corridor built for that purpose in Roosevelt's time, and formed in line. The procedure varies a little from year to year. Since the Coolidges have come in the attempt to serve refreshments in the State Dining Room has been abandoned. This gives the aides all that additional space in which to handle the guests approaching the receiving party. Slowly we moved out of the cloak rooms into the lower corridor of the main building. On our right hung the Christie portrait of Mrs. Coolidge and her dog; next on our right Mrs. John Tyler smiling down on us and on our left "Mrs. Major Van Buren," who presided for her father-in-law, President Van Buren. As we turned to go up the stairs we saw the stately figures of Mrs. Benjamin Harrison in blue and Mrs. Rutherford B. Hayes in dark red velvet—among the best portraits there.

In every recess along the staircase palms and maidenhair ferns were banked and all the rooms on the main floor were beautifully decorated—carnations, roses, snapdragons and some lovely tiny flowers being used against a background of green.

At the top of the stairs, we turned to the left and entered the main corridor, where the full Marine Band in scarlet coats was playing the sextette from Lucia di Lammermoor. On the right wall of this main hall hung the portrait of Woodrow Wilson. Opposite was the famous Taft portrait, a huge figure seated in a heavy arm-chair—as the President of 1909-13 smiling down on the assembly gathered to honor Chief Justice Taft and his colleagues of 1925. We turned to the right toward the State Dining Room and there around the corner was the portrait of McKinley and in front of it a bunch of the red carnations that he loved. The White House is a veritable storehouse of memories of our Presidents and their families, and the beautiful thing is that there is always somebody there to render little services for Presidents dead and gone, like placing favorite flowers under a portrait or pointing out some favorite bush or tree or chair or room.

The large portrait of Lincoln facing the McKinley portrait spoke eloquently of the great days of the sixties when a searching light beat continually on the White House and a tragic load pressed down upon its occupants.

In the State Dining Room, the line of guests curved and twisted and doubled back on itself so as to take up more of the crowd in the rear and prevent congestion downstairs. All the Roosevelt hunting trophies which adorned this room so long had disappeared—why, how or by whose orders nobody seemed to know. On we went through the Red Room, past the famous paintings of George and Martha Washington, Madison and Polk, and into the historic Blue Room. Here we took no note of the paintings (they are all set down in the guide books), for we were in the presence of the man of to-day. A single aide announced our names, there was a firm handclasp by

a small, serious, determined looking man, a radiant smile and greeting from his wife, a quick greeting by the fine looking Attorney General and Mrs. Stone, and we were free—all through, walking serenely through the Green Room and on into the spacious East Room, already half filled with guests. But we had not passed, I am sure, without being reviewed ourselves. The Cabinet, the Cabinet ladies, and intimate friends of the President's family, stand in the Blue Room in attendance, as it were. I don't mean to accuse them of malevolence or harsh judgment, but no phase of gait or garb gets by without mental inventory or whispered comment, not necessarily unkind, but whimsical and appraising.

We all did the same thing in our turn out in the East Room and back in the main corridor. "Where under heavens did that dress come from?" "Did you ever see such freakish hair?" "Isn't that old lady lovely?" "How shades of red seem to predominate to-night!" "What do you suppose that fat man is?" "Did you ever see a better behaved young girl?" "Those folks put their feet down with 100 per cent uncertainty." "There is old Senator B. I thought he was dead years ago."

There were present people high in official life and prominent in the professional and business life of Washington. Here was the Commissioner of the Patent Office, there the Chairman of the Interstate Commerce Commission, yonder the Director of the Geogloical Survey or the Fish Commission or the National Museum. Beside the Supreme Court Judges there were the Judges of the Court of Appeals and the Supreme Court of the District of Columbia, and so up or down through other Courts to the Judge of the Juvenile Court. There were many prominent lawyers but I did not see many clergymen. Dr. Samuel Eliot of Boston loomed up above the crowd, and Dr. Wallace Radcliffe, retired Presbyterian, of Washington, and his charming wife, were there as usual.

Mr. Frank H. Briggs, moderator of the Universalist church, and Mrs. Briggs are among the people one always enjoys visiting with. Both love history, both have a tender feeling for Washington, and both have been intimately acquainted with it for many years.

Among the judges there were two "may be judges" whose position was not easy. As the Cabinet officer nearest in relationship to the Court, Attorney General Stone helped receive the Justices among whom he will be numbered if the Senate confirms his appointment to succeed Justice McKenna. And mingling in the crowd was Mrs. Mabel Walker Willebrandt, one of the Assistant Attorney Generals, who will be the first woman United States District Judge if the President carries out his reported intention to appoint her. Some of the radical Western Senators are fighting Mr. Stone and some of the California politicians and all the wet forces are fighting Mrs. Willebrandt. I hope that both will become judges.

At 11 o'clock the scarlet-coated musicians stood up and played, "Hail to the Chief," when Mr. and Mrs. Coolidge, preceded by aides, left the Blue Room and, passing through the large entrance hall, ascended the stairs and retired to their private apartments. When Calvin Coolidge has to march out to the strains of "Hail to the Chief" he appears as if he had a severe pain in the stomach or had just taken an especially bitter dose of medicine. The plain people of the country do not like him any the less for this.

The band then moved over to the East Room and played popular airs while a few people danced. We left just as this began, quickly secured our wraps, and walked peacefully across Lafayette Park and Farragut Square to our apartment. All lighted up, the White House made a beautiful appearance. As the lady said, "There is nothing like it in Europe. Because of its simplicity, it is the most beautiful residence of the chief of a nation that I know."

"Just why should we have any such affair as a State Reception at the White House?" a friend once inquired. "Just why should any of us ever be at home to our friends?" I replied.

There is the old criticism of all receptions: "Gibble-gabble-gobble-git." A crush, meaningless talk, food we don't want and relieved exit as soon as possible. Is this all of it? To be sure it isn't like sitting before a log fire with a congenial friend, but it does afford an opportunity to see many friends we seldom have a chance to see.

As to the President, a smaller and smaller percentage of our increasing population ever have a chance to exchange greetings with him. It has to be so. Right-minded people in Washington, as elsewhere, stay away from him all that they can so as to give him a chance to do his work. The burden of the office, as we know, is killing. The receptions and garden parties, while they are a strain, do give him a chance to meet the people, and the people a chance to meet him.

And all we say about not meeting the President applies even more to the Judges. They are men set apart. More and more they withdraw from society. Possibility of criticism because of their friendships always exists and drives them in upon themselves. A. H. Ulm in the *New York Times*, a few weeks ago, said this: "Excepting two or three of them who, like Chief Justice Taft, maintain old social relationships, the members of the Court are thrown very largely on each other for social companionship. They can not mix much with lawyers, for since law and politics are barred there is not much left to talk about. The story is told about the niece of a Justice who, at the home of her uncle, mentioned a case then pending in the Court. The uncle arose at once and said: 'You don't know the seriousness of the offense you have committed.' Then he left the room. Chief Justice Fuller, however, was fond of remarking that he had jurisdiction over all the United States except the Fuller home and the Fuller family."

The Justices of the United States Supreme Court, likewise, are burdened heavily, and have no time to go into society. Therefore it can be said for this one big reception of the year in their honor, that it affords a proper and beautiful medium of contact with judges of lower courts, lawyers, representatives of other parts of the Government and fellow citizens.

At these large receptions we always run upon the people who pretend that it is a considerable hardship for them to have come, that usually they don't come to the White House "for these big affairs," "they are such a bore," "such a mixed crowd."

But we also run upon the younger ones who are getting the thrills of their life out of it.

Between these two extremes there are the people who take it more or less as a matter of course, but who realize that it is a historic occasion and that spread out before them is a little panorama of Government. As the lady said, "I always realize better what the Government means when I have been to such a place." We see that it is not an intangible, bloodless something, but that it is made up of men and women like ourselves. Their jealousies block progress; their ability and unselfishness push things ahead.

And if they are just men like ourselves, we realize that there is little intelligence in getting so angry about changing men or changing the machinery of government. I for one do not believe in abolishing the Supreme Court, but I realize that England has worried along for ages without one of the type of ours, and I therefore am not going to call men traitors who want to change it. Nor do I even believe in limiting the power to make decisions by a 5 to 4 vote, but some able lawyers do believe in it and I do not propose to impugn their motives or attack their patriotism.

Contact with the officials of the Government gives us understanding of their burdens and problems, greater sympathy, more respect for them, a greater desire to help them and back them up. It also shows us that they are human and not at all indispensable.

Things don't have to be as they have been in anything—courts, constitutions, receptions, or even churches.

Washington, Jan. 22.

Our Prayers Together

Grace F. White

Saturday, February 14

I will take heed to my ways that I sin not with my tongue. Psalm 39 : 1.

For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1 Peter 3 : 10.

> Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like a sword in the scabbard, *thine;* if vented, thy sword is in another's hand.—*Quarles.*

> Give every man thine ear, but few thy voice;
> Take each man's censure, but reserve thy judgment.
> *Shakespeare.*

Dear Father in heaven, we would come into the silence and lift our souls unto Thee. Grant us to feel our kinship to Thee, and forbid our belittling of ourselves in hasty and foolish and cruel speech. We pray Thee for the patience and poise of our Master who held his peace under great provocation. Help us to courage of conviction and conscience and guide and govern our utterances, as Thou lovest us. *Amen.*

Sunday, February 15

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee, whithersoever thou goest. Joshua 1 : 9.

> "Oh give us strength to face our day
> With courage, as Thy sons of old,
> To lift our voice in prophecies
> Against the gods of stone and gold;
> Give us to see and understand
> The heart of man and to forgive,
> Give us the faith to touch Thy hand,
> Teach us, O Living Lord, to live."

Our dear Father in heaven, we pray Thee to startle us out of our complacency. Help us to realize that tithes of mint, anise and cummin are not enough. Beyond all material offerings command our best selves to Thy love and service. With all our hearts would we acknowledge Thee, and give Thee thanksgiving and praise. Stimulate us with energy from on High and the constant urge of Thy Holy Spirit. Make us worthy to work with Thee for the coming of Thy kingdom into the hearts and minds of men everywhere. Without Thee we are as nothing. All things are possible to us by Thy sustaining power. *Amen.*

Monday, February 16

All thy waves and thy billows are gone over me, Yet the Lord will command his loving kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. Psalm 42 :7-8.

> Soon or late to all our dwellings come the specters of the mind.
> Doubts and fears and dread forebodings, in the darkness undefined;
> Round us throng the grim projections of the heart and of the brain,
> And our pride of strength is weakness, and the cunning hand is vain.
> In the dark we cry like children, and no answer from on high
> Breaks the crystal spheres of silence, and no white wings downward fly;
> But the heavenly help we pray for comes to faith, and not to sight,
> And our prayers themselves drive backward all the "spirits of the night!"
> *J. G. Whittier.*

O God in heaven, in earth, in every heart of man, assure us of Thy Presence in the shadow, when we may not understand Thy dealings, when our hearts are heavy with perplexity or grief or sin, and we cry to Thee out of the depths, with no language but a cry. Thou knowest and Thou carest, and Thy love is nearest when we need Thee most. Comfort us, increase our faith and, if the burden may not lift, grant us Thy peace which passeth knowledge till the morning breaks and the shadows flee away. *Amen.*

Tuesday, February 17

Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, that

unto me every knee shall bow, every tongue shall swear, surely shall we say, in the Lord have I righteousness and strength. Isaiah 45 : 22-24.

Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.
The wrong that pains my soul below,
I dare not throne above;
I know not of His hate—I know
His goodness and His love.

I dimly guess from blessings known
Of greater, out of sight,
And, with the chastened Psalmist, own
His judgments, too, are right.
I know not where His islands lift
Their fronded palms in air;
I only know I can not drift
Beyond His love and care.

J. G. Whittier.

Our dear Father in heaven, whose mercy is unfailing and whose love knows no variableness, neither shadow of turning, we offer our petition in faith to Thee that hearest and answerest prayer. We bless Thee that Thy hand is not shortened that it can not save, neither Thine ear heavy that it can not hear. Thou hast loved us into life, Thou wilt guide us in infinite wisdom forever and forever. And all that Thou hast made shall come unto Thee in Thine own good time, according to Thy promise and Thy purpose, which can not be defeated. Glory and wisdom and power and love are Thine, and all souls are Thine, world without end. *Amen.*

Wednesday, February 18

Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Philippians 3 : 13-14.

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a castaway. 1 Corinthians 9 : 26-27.

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joy three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang, dare, never grudge the throe!

Therefore I summon age
To grant youth's heritage,
Life's struggle having so far reached its term:
Thence shall I pass, approved
A man, for aye removed
From the developed brute, a God, though in the germ.

Robert Browning.

O Thou, by whom we live, and without whom we are less than naught, we pray Thy gift of purpose and power in our endeavors after a life approved of Thee. Help us to put aside all that is mean and unworthy. Daily may we seek Thee and serve Thee. Daily wilt Thou use us as Thy messengers to those who may hunger for a loving thought, a friendly word, a kindly deed. And to Thee, our God and Father, would we render grateful praise and acceptable service. *Amen.*

Thursday, February 19

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Psalm 107 : 8-9.

We thank Thee, Lord,
That of Thy tender grace,
In our distress
Thou hast not left us wholly comfortless.

We thank Thee, Lord,
That of Thy wonder might,
Into our night
Thou hast sent down the glory of Thy Light.

We thank Thee, Lord,
That all Thy wondrous ways,
Through all our days,
Are wisdom, right and ceaseless tenderness.

John Oxenham.

Dear Father, we would love Thee with all our hearts and souls, and with all our minds and strength. We would prove our love by our lives of willing service and our genuine following of our Saviour, Jesus Christ. Help us, dear God and Father of us all, that our will to so live may grow more and more compelling as the years go by. Forgive us that we so often forget our kinship and our inheritance. Increase our faith and courage and grant us the gift of continuance in Thy commandments. With thanksgiving and praise for Thy loving-kindness and tender mercies we offer our petition unto Thee. *Amen.*

Friday, February 20

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightning the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. Psalm 19 : 7-9.

He most lives
Who thinks most, feels the noblest, acts the best;
And he whose heart beats quickest lives the longest;
Life is but a means unto an end; that end—
Beginning, mean and end to all things—God.

J. P. Bailey.

O Thou high and holy One, who pervadest all space, and who enterest every human heart, we bless Thee for life and breath and all things. Grant us the uplift of soul that shall sustain us in every experience. Persuade us more and more of our divine inheritance of immortal life. Beyond our little day, grant us to anticipate the Day that shall know no night, neither sorrow nor suffering nor sin any more forever. More and more may we be conscious of Thine abiding Presence and Thy governing power in our daily lives. We ask and offer all in the Master's name, who came to reveal to us the more abundant life, here and now and always. *Amen.*

The Successful Boston Dinner

THERE was a head-on collision Tuesday, Jan. 27, between the Massachusetts Men's Dinner at the City Club, Boston, and a driving northeast snow storm aided and abetted by a bitter cold wave. When the wrecking train arrived it found that the dinner had never even halted to pick up pieces of the blizzard, but had gone through to its destination on schedule time.

"The steward of the City Club," said Vernon E. Blagbrough, president of the Massachusetts Comrades, in opening the dinner, "advised me to deduct 20 per cent at least from the number of acceptances to arrive at the number of places to order for to-night. But he was wrong. In all his experience he says he never has seen a turn out on a stormy night like this. Out of 343 men ordering tickets we have 338 of the men of Massachusetts in this room."

The Addresses

The addresses were delivered by Arthur Nash, of Cincinnati, Judge Robert W. Hill of Salem, and Champe Andrews, formerly of Chattanooga, Tenn., now of New Haven. All were most successful, and reached the men so effectively that each speaker was cheered enthusiastically, the diners rising to their feet instinctively as the different addresses ended.

Arthur Nash paid a noble and beautiful tribute to the influence of the Universalist Church in leading him out of atheism and into faith, and out of an immature faith into the beauty of a faith that believes that it is the will of God that His children create heaven here and now.

Judge Hill characterized the New York dinner and the offer of Arthur Nash as epoch-making in our history, and the Five Year Program as the means to a great end.

Champe Andrews, in a wonderfully eloquent speech, described the four great tragic failures of Christian history and the chances of success to-day before the Universalist and other Churches which are trying to make the Fatherhood of God and the brotherhood of man practical realities of the world.

There was no solicitation for funds, but Arthur Nash said some powerful and pointed things about giving as related to getting.

The Dinner Itself

The dinner itself was first-class—grapefruit, a cream soup, broiled tenderloin of beef with vegetables, a salad, ice cream and coffee, amply satisfying the hungry men who had forced their way through the storm to be present. It was served in the beautiful fourth floor auditorium of the club. Before and during the dinner, there was inspiring music on the pipe organ and chorus singing led by the Rev. Lester L. Lewis of Melrose. From time to time whole groups of diners arose and in grand chorus announced who and how many they were and what their general opinion was of their community, their church and themselves. Thus it was broadcast over the room in a way that made ear phones unnecessary that Melrose had twenty-three present, that North Cambridge was twenty-two strong and Robxury twenty-one, that Somerville had nineteen, Salem fifteen, the First Church of Lowell twelve, and Grove Hall twelve, that seven had driven up 143 miles in the storm from Orleans down on the Cape, and that five had come from North Adams, near the extreme west line of the state.

No artificial stimulation was necessary for this dinner. It went with a slam and a bang and a hip, hip, hurrah from beginning to end.

There was no rushing to cloak rooms, such as we have seen at some dinners in the past, by committee men demanding, "Why for God's sake somebody can't stop this thing," no butting their heads despairingly against the wall and uttering moans, but a glory, glory, hallelujah atmosphere throughout, and much lingering around and congratulatory back slapping afterward by those responsible for arranging the dinner.

At the Guest Table

Vernon E. Blagbrough, president of the Comrades of Massachusetts, presided, and acted as toastmaster. At his left sat the following: Arthur Nash, Dr. M. M. Brown, the president-elect of the Comrades of Massachusetts, Champe Andrews, Harold Haskell, the Rev. Roger F. Etz, and the Rev. Jas. D. Tillinghast. At his right were Judge Hill, A. W. Pinkham, Dr. John S. Lowe, Ralph W. E. Hunt, Victor Friend, Charles Duhig, and Alvar W. Polk.

In introducing Arthur Nash Mr. Blagbrough said, in part: "He had the courage and the conviction to undertake what other men did not care enough to do: that was to apply that simple and now age-old rule of getting on with others. Where many men who are called our great industrial leaders are still blindly groping about in the dark for some solution of their problem of how to get on with their employees, this man has demonstrated the way. And he is to speak to us to-night, giving us his idea of how this great Five Year Program of our Universalist Church can develop into a great and glorious thing. It gives me pleasure to introduce to you Golden Rule Nash."

Mr. Nash's Address

Mr. Nash was received with great warmth—the Universalists of Massachusetts apparently appreciating the significance of his recent offer to pay one-tenth of a million dollar fund for unselfish non-denominational Christian service.

Mr. Nash said in part:

Five years ago I met in this same club many of the same people that are here to-night. At that meeting I tried to tell you the story of a thing that was very much in the experimental stage at that time. With your indulgence I'm going to tell a story again to-night, not a different story—a part of the same story.

Those of you that were here on that night will be greatly helped by remembering some of the background of that story, which I can't possibly go over to-night. That night you had no other speakers. To-night you have two speakers and I've got to get out of their way. But may I touch just a little on that background so that those that were here that night will have it renewed in their memory.

When I was here in February of 1920 it might truthfully

be said that I was just coming through the great experience of finding myself and finding a philosophy of life. I was still very much in the exploring period when I was here. I am still very much in that period. And you'll pardon me, I'm sure, for again talking to you in the first person, because it's hard to tell a story without doing that when it relates to one's self.

Back of that story, you will remember, was the story of my youth, which I can't go into except to say again that I was born and raised in the narrowest of narrow creedal religions. Then there came a volcanic experience from which I emerged thinking myself an atheist.

First Contact with Universalism

During the early part of that experience I met Mrs. Nash. I met her in the city of Detroit. She had an aunt living in Detroit. If Dr. McCollester is here he can tell you her name before I can tell it to you—Mary McNaught. And as Mrs. Nash's mother had died quite young, Aunt Mary was acting as her mother at the time I met her. And the first thing I knew I found Aunt Mary leading us down to the Church of Our Father. Dr. McCollester was then pastor. At that period of my life, as already stated, I thought myself an atheist, but I was only a little way away from the Seventh Day Adventist doctrine and the exceedingly busy job of getting ready for the Second Coming of Christ and getting ready to go to Heaven. But as I went into the Church of Our Father in Detroit and listened to Dr. McCollester some three or four times, I was conscious that I was hearing a strange doctrine. That was about all that registered with me at that time. All my life I'd been busy about getting ready to go to Heaven, where the laws of God were operating, and here was a man talking about Heaven here and now. And I said, "That's about the craziest thing I ever heard of—the Kingdom of God here in this world."

After we were married we left Detroit very soon. There was a long period during which our children came into the world and very largely grew up that I will skip over because it has nothing of particular importance for this story, but by 1913 we had moved to Cincinnati, and about 1916 Aunt Mary came down to visit us from Detroit. She came two winters in succession and stayed a month or so with us each time. And Aunt Mary hadn't any more than arrived before she got the telephone book and the directory and other information and found out there was a Universalist church in Cincinnati, and somehow or other the next Sunday morning we all found our way to that church.

Nothing very particular happened. I thought myself still an atheist. I'm not sure whether it was the first meeting or not, but soon, in what I expected to be a sermon, I found that the pastor didn't differ very much from my own lack of theology, and I came out still an atheist. And nothing very important happened until 1918. Now the story has been told so often of what I passed through during that war period that I only want to insist here that you remember that during that period, while my older son lay wounded in a hospital in England and my younger son, to use his own words, was hurrying over there to take Albert's place in the line, all together drove me to serious, honest thinking and trying to think things through. I hadn't reached any more definite conclusions when I learned that the Universalist State Convention was to be held at a little town near Cincinnati, and because I had a new Hupmobile—I never had had anything but a Ford before—and it was three or four hours out to Blanchester, perhaps because of a little urging and suggestion on Mrs. Nash's part that we go to the Convention, we loaded up in the Hupmobile and went over to Blanchester. At Blanchester some very definite things began to happen to me.

During this period, when Aunt Mary used to come down to visit us, I was inclined to raise an argument with her occasionally about her Universalism. I began to talk with her one day about it and she said, "Well, you can't get any argument out of me. You're a Universalist so far as some people are concerned." I said, "What do you mean?" "Well," she said, "your own mother, for instance. There's no question in your mind but what the great Father's going to take care of her?" "Certainly not." "Well," said she, "you're not going into your mother's history and debating what kind of life your mother lived, when you come to that conclusion, are you, nor so far as your own dear ones are concerned?" And I said, "No."

So theologically I had become a Universalist.

Over there at Blanchester I met Dr. Marshall, and found that he had something to do with the Publishing House, and I wanted to write a book of Bible proofs, and talked to him about it. He didn't laugh out loud in my face, but suggested that I put it up to Revell to publish. And then I met Dr. Lowe, and I see one or two others to-night that I met. Somehow or other, this talk about the Kingdom of Heaven took me back to that meeting, and I said, "That's the same strange doctrine that I heard up at the Church of Our Father." I went away from Blanchester with my mind rather muddled than anything else about it. This thing of going to Heaven later on in the future never came up in that Convention.

About this time, a little before this meeting, a brother of mine in the old Seventh Day Adventist Church came to see me and said: "Now, you're very familiar with the Scriptures, you know all about them, and what I've come to find out from you is whether or not this war is Armageddon, whether this will really be the end of everything or not, and I'm pretty anxious to know." I said, "Why are you so anxious to know?" He said, "Because, to be frank, I've got some deals on that I don't want to go ahead and make if this is the last of everything." "Well," I said, "in other words, you've got some deals on you don't want Christ to come and catch you making; is that it?" He said, "That is it."

Dr. McCollester at a Funeral

I went back from that State Convention in touch with Dr. Lowe and Dr. Marshall and these other brethren. In connection with the other things that had been passing through my mind during the war, I continued to study and try to find my way up and out of those things. About this time Aunt Mary was called to the Great Beyond. I wish I might spend an hour talking about Aunt Mary and her work. No doubt some of you remember the article in the *Leader* about her work, especially with the girls and young women of Detroit. I went to that funeral, and it was different from any other funeral I've ever been at. There are steps down from the pulpit in the new Church of Our Father in Detroit, and the casket was at the bottom of those steps.

When Dr. McCollester got up, as I thought to preach a funeral sermon, he walked down those steps and stood near the casket, and, I don't know just why, but somehow there came a feeling over me that he was talking more to Aunt Mary than to any of the rest of us, and that he was unconscious of our presence. He didn't tell us whether Aunt Mary had gone to Heaven or not, but that he was sure Aunt Mary did not want us to be sorry that she had gone into the Great Beyond. She had gone through a transition. All of this was new and strange to me.

Into the Light

Then as the World War came to an end and my older boy, who was convalescing, returned home, and as little glimpses of light came to me, there seemed to come with it all something that, to me, to say the least, was entirely new, that is, the feeling that if we had any Kingdom of God we'd have to make it ourselves; that, after all, it wasn't a place set up and prepared which by some certain forms or rules we might get into, but it was a place that we had a great deal to do with making. And as this vision began to come to me, the job began to get serious with me. Back of the period that I'm talking of now, when I thought myself an atheist, and when my soul was so agonized that I could find rest neither day nor night, my prayer was: "O God! if there is a God, show me the way and I will walk in it." I have continued to pray that prayer—with one exception: there's no longer any "if" in that prayer. As the atheists in their meeting asked me how I knew there was a God, I said, "Because I've seen Him at

work, and after I've seen God at work, there's no longer any question about His existence." I don't mean simply that I've seen Him work in creating physical things. I've seen Him at work in human souls and human hearts. I've seen His laws governing human relations come into contact with human beings. I've seen greater miracles than were ever recorded in the past ages. And there can no longer be any question in my mind that the great prayer still is, "O God! show me the way and I will walk in it." And if any of you here to-night do not want to be led in strange ways, in hard ways, in ways that are beyond understanding, don't pray that prayer and pray it honestly, because no sooner had I uttered that prayer than strange things began to happen to me.

Did Jesus Mean It?

In the story that I told you five years ago, I told you of some of those strange things, because a new philosophy of life (I don't mean the philosophy was new, but it was new to me) immediately began to open up, and the question that we ask so often to-day came very vividly to me: "Did Jesus mean what he said? Did he know what he was talking about? What are we going to do about what he said?" And the vision of what he meant began to come. Then, as you were told at that time, at the very end of this year 1918, I came into possession of a sweatshop. I only touch that because it was then that the reality came to me. When I got that pay roll and for the first time the thought flashed across my mind, "Your handful of inefficient, crippled people out there in your shop are God's children, your brothers and sisters," I said, "Where in the name of God is this thing going to take me if I keep on?" That shop had been a machine into which I put cloth and got garments back out of it. And then it came to me, "They're my brothers and sisters out in that shop." And as I looked at that pay roll I began to say that it was time for us to quit talking so much and get to translating our ideas into actions in our daily lives. It came to me definitely that I had there the best example of not following the philosophy of Jesus of Nazareth of anybody in the world. Now I'd been talking about his philosophy in our daily lives. What was I going to do about it?

I'm not going to tell you the story of what was going on there because I'm leading up to something different. We went through the early part of 1919. During this period I had taken membership with the First Universalist Church of Cincinnati, and when they elected delegates to the Baltimore Convention the next fall I found myself elected as a delegate. I believe, whatever may have happened since, that I can say before God and man that there was no time during that period when a vision came to me and a realization of what I ought to do, that, regardless of cost or consequences, I did not immediately do that thing. There were times when it seemed certain that our company would go out of business, and the stockholders met and made arrangements accordingly.

The Baltimore Convention

At Baltimore I met a larger group, and one who was to mean much in an especial sense to me, Dr. Charles Alden, pastor of the Universalist church at Columbus, Ohio, and now at Mooseheart, Illinois, as chaplain of that great institution. He had come out to Cincinnati, sent by the *Universalist Leader* to get the story of what had happened in our little factory. During these Baltimore meetings, then, I talked with him about my problems. Some of the things I'd not been able to think through I took up with him in a different way. The vision began to become more definite at that time.

Perhaps it was about that time that I said, "I wonder if Jesus was just teaching his disciples idle mockery, or if in that great prayer he was teaching them to pray for something that could not be made a reality in this earth." My mind went back over all the experiences in our little factory with the strange company of people we had there, and when I began to watch them as their spirits came together and the spirit of brotherhood caught fire and love and fellowship came between the different nationalities and creeds and religions. Then I thought of the story of the disciples in the 18th chapter of Matthew, when they suddenly waked up to what Jesus was trying to get across to them all that time—that they were living in the Kingdom of God now—and began to talk in the present tense. Up to then they had been waiting for him to talk about the throne of David. Now they began to say: "If this Kingdom of God is *now*, what a strange company we're in. We don't even know who is the greatest. We don't know our official position." Then they came to him—and notice they spoke in the present tense—and said, "Who then is greatest in the kingdom of heaven?" As I watched the leaven of the spirit of brotherhood beginning to work in our factory I said: "What a strange thing! Nobody seems to be seeking greatness. Nobody seems to be trying to achieve independently of anybody else. They all seem to have caught the spirit of brotherhood."

We had then come into 1920, and the world was marveling. In the fall of 1920 I was called up here to Roger Babson's Institute to tell why my factory was doing three times as much business as it had done in 1919 while all the other clothing factories in the country temporarily closed down. And then the world kept calling for this message, and now it isn't possible for two of us to take one call out of thirty that come.

Living the Life

And to-night, when I come back to this same place, to this same group, though the people in it may vary some from the first group I tried to talk to, my mind goes back and I try to think over all this result and the why and the wherefore of it—why it should be considered such a strange thing in this twentieth century, why it isn't the common thing. I can find only one answer, and most of that goes back to the two Universalist women that I have mentioned. There's an old story that tells us that it was a woman who got man out of Paradise. I don't know anything about that, but I do know if a man gets back to Paradise some good woman has a lot to do with that.

Never once did I get one word of argument out of Mrs. Nash about religion during all this time, and I was foolish enough to think she was refusing to argue, while she was giving me the one unanswerable argument—she was living the life. And then in my mind I went back to Aunt Mary McNaught, and as I thought of her, of the mother of thirty-seven motherless girls in Detroit, spending and being spent in helping them, and of the life that she lived and how little she said about it, how little any of us said about it, about that great irresistible force that seemed to come out of those two noble lives, then I said, "I've done a lot of talking, while they're tried to live the life." I'm saying this humbly.

If the real religion of Jesus Christ, which to me is universal, doesn't lead us into a nobler and more serious and more significant life of brotherhood, then I'm for Orthodoxy. What I'm looking for is something that will bring humanity up to God, and the question that we all have to face is not how wonderful is this philosophy of ours, in which we say we have gone up past that God of hell and hate and have discovered a God who is our Father, a God of love, but what are we going to about it? What are we doing to show that we have discovered this more glorious God, this loving Father?

The Five Year Program

Now, my brethren, my time is about up, and I'm coming out of all this to this great thing: The Universalist Church, the denomination itself, is the piece of machinery that we are trying to make function in the building of the Kingdom of God here on this earth. As we come face to face with the Five Year Program I want, with you, to put myself into that movement with the same determination to go through, to do the job, that I have put into all these other things, and I'm sure that if we do the results will be even greater.

Just one reference I want to make to some whose minds may be clouded by a picture that I tried to paint the other night in New York. Do you know, men, that the great law that Jesus

gave to us, that if we would live we must first die, do you know that is really and largely the reason Jesus is living to-day? If it hadn't been for Calvary's cross you and I would probably never have heard of him, and there's something there that we must not overlook. Now that's the only reference I want to make to the things that were said there. I want to come to something for you and me now. Friends, this task that is set for us, this something that we call a Five Year Program—well, it's all right, we might as well call it five years as any other number of years, but it's a program for eternity, it's a program we must go on and up in all the time, and I want to say to you that as long as Arthur Nash's voice is heard in the Universalist Church or any other church, it's going to be the voice of give—give—give! all the time, for it's only by giving that we can get any blessing out of getting. There's no blessing in getting except as we can give. And it's out of this that has come the industrial success, the physical success, and the business success and all the work that I've been trying to do.

You have been promised that this would not be a money-raising meeting. Perhaps that promise will be kept in a certain sense, but your leader will know it's not safe to make any promise beforehand about me before he's been in many meetings with me.

My brethren, I've been in a good many drives, but as we enter this drive, I want to leave a picture with you. I want you first to come over to that old Bible land where the most of our stories come from. I want you to see with me a little stream, gathering into rills. Beautiful sparkling water coming down the side of the mountain falls into a basin, and that basin is full of fish. There is beautiful vegetation all around, man and beast gather there to be refreshed, and every kind of bird flies around there. But if you come on the other side of that basin you'll find that a little stream flows out, and the stream flowing out of the Sea of Galilee is larger than the stream flowing in. For the River Jordan goes on a little way and empties into another basin, and there's no life in that basin. There's not a piece of vegetation or a flower on its shores. It's said even a crow can not fly across because the stench will draw him down to death. It's the Dead Sea. What's the matter? It's just because it isn't giving anything. The same water that is in the River Jordan and in the Sea of Galilee is in the Dead Sea. And friends, we are square up to that question every day of our lives, of whether we want to be a poisonous stench, a Dead Sea, or whether we want to be of that type that gives and keeps the circulation up, for our very power to get depends upon our giving.

What are we going to do about this great Five Year Program? I've told you what's come to me to do. The question in my mind is not how much can I give, how much ought I to give, but the question that is burning into my soul when I see this great cosmic urge of helping humanity that is now at work in all the churches, and this great message of Universalism—the question is *how much do I dare to withhold* in a time like this!

May God add His blessing.

Speaking of Judge Hill Mr. Blagbrough said: "I think we are wonderfully fortunate in having as the active manager of this campaign a man of such caliber and a man of such personality as Judge Hill. I think that no higher tribute can be paid to any man than that practically every one who knows him simply calls him Bob, and says Bob in such a way that it conveys the real thought, the real impression of the man. So I simply present Bob Hill."

Judge Hill said:

I came here to-night with considerable trepidation and, indeed, humility. Something was said about my being the leader in this campaign. I'm not. I'm the follower. I'm trying to follow along behind the men of the Universalist Church, and they're miles ahead of me yet. I'm simply trying to sit on the job and gather up the things which the men of the Universalist Church are doing, act as a clearing-house, and try to turn them to the best advantage for the good of humanity, which is what the Universalist Church came into being for, what it is in existence for, and, God willing, what it will continue to be for in the years to come.

Now then, we are here still under the influence and under the inspiration of that great banquet which took place in New York last week, the greatest gathering of Universalist men ever held, and one of the most epoch-making events which I believe has happened among religious institutions of the age. Those of you men who were present at that dinner know to what I refer. Those who were not present have probably learned about it. We were proceeding on our way with this Five Year Program. We believed it was a development of the Universalist Church which would redound to strengthen the institution, make it financially strong in order to enable it the better to carry on its way. And we were proceeding along that line in the belief that we were engaged in a great task and one worthy of the best that was in us as laymen of this Church. And then came a man who talked to us in plain every day language, and what did he say? He simply suggested to us how we could apply in our everyday life, how we could apply in our occupations, in the way we conducted ourselves as individuals, as a denomination, apply in a practical way, nothing but what we had been preaching and professing all the years of our existence.

But my friends, in those few moments there came to us a conviction which will come to every Universalist in the world as he bears of it and as he conceives its true significance, of something that will make us all the more convinced of the mission of the Universalist Church, of the significance of the principles of Universalism, those things which we have had with us all these years and which have come so close to us that perhaps we don't at all times stop and analyze them as we should. We began to take our principles as a matter of course, content with the fact that we were among the believers in liberalism; we had been content to live in the memory of the past, wondering why it was that every one in the world didn't realize the significance and the universality of Universalism. I'm afraid we had been doing a little too much thinking of the past. I'm afraid we'd been doing too much thinking of the dim, distant future, but we didn't begin to realize that the problem of the present day is how to put our principles into actual, practical, concrete things right in front of our eyes, how to act out in a practical, concrete way these principles of Christianity which we have professed for so many years and generations. We have now before us an opportunity to go forward, visualizing, in a manner in which we haven't visualized before, the real, living, vital message of the Universalist Church, which, as has been well said to-night, should drop off the last three letters of the name that we may make it truly the Universal Church. Our principles are universal. We believe in them. Are we to practise the principles we profess?

That is the obligation resting upon us and which has rested upon us ever since Universalism came into being. At New York last Monday night this man, respected and beloved by all of us, came before us and showed us the way, and, Mr. Nash, we are ready to go forward with you in an effort to bring to pass some of these things which you suggested to us.

It is not easy, though, my friends. It's the hardest thing in the world to do the things that we say.

The Golden Rule Fund

Now my friends, you know what took place after Mr. Nash made that suggestion to us. You know the men who came up to us and who said, "If Universalism means this, here is my contribution, in order to help you out, and may God speed you in what you're about to do." That is the challenge which was given to us. That is the message of hope and inspiration which came to us from men of other denominations, broad-minded men, liberal men, who caught this vision and who came to us and asked us if we would act as stewards in administering these funds for the betterment of humanity. And the Board of Trustees of the General Convention, in the same spirit, accepted that trust, and at their meeting the following day, as you may

not probably all know, in the same spirit of humility, in the same spirit of realizing the tremendous obligation resting upon them, called to their meeting a representative of a great body of Churches, a body of Churches engaged in a wonderful work for the betterment of humanity, and asked him if he would accept from them a contribution to help out in the work which he and his other associates were doing. He accepted it in the same spirit in which it was given, and that afternoon they asked another institution if it would accept a contribution for the splendid work which it wanted to do.

Now, my friends, a few heard about it. Some men passed the message on of what this great Universalist Church was doing in the spirit of service, in the spirit of trying to apply its teachings and its principles to its every-day life. A few days ago Dr. Lowe received a message from a man who asked if he would meet him, and Dr. Lowe met him by appointment. The man was the head of one of the great theological schools of the South. When he met Dr. Lowe he said: "I have never seen you and you have never seen me and possibly have never heard of me. I want to shake you by the hand as representative of a religious organization which did what you did the other day. It is something tremendous. It is something magnificent. It is something entirely new for religious institutions in this world and in the history of religious institutions. I want simply to say to you how much I truly appreciate the new spirit which has come into organized Christianity as it exists to-day." And he left him.

In that same spirit we are charged with the administration of this trust, and I said "charged with the administration," for I know, as every man in this room knows, that anything as great and as splendid and as magnificent as that, is bound to be accepted, is bound to be successful in the amount of money which will be secured and is bound to give us an opportunity to be truly of service to humanity.

And all that Mr. Nash said a few minutes ago about the denomination being the machinery is absolutely true, the denomination is merely the group of us all who have banded ourselves together in order that we may better carry out the teachings of Jesus Christ as we interpret them. The denomination is ourselves banded together in an organization merely because we have to function through an organization in order to be efficient. And now here's the challenge that comes to us as a result of this tremendous thing which has come into our lives.

That challenge is first that we must put our house in order. We must make ourselves strong enough financially, we must make ourselves strong enough to meet the strain which has been put upon us, that we may prove worthy of the confidence of these splendid men who have come to us, strangers practically, now friends, and have asked us if we will help them carry this out as they believe we can do. And that is the objective of the Five Year Program—called Five Year Program because they thought that was as good a way to call it as any. If they called it Fifty Year Program somebody might begin to be frightened. But it's a Five Year Program now.

The Five Year Program

What is this Five Year Program in a word? As you know, the General Convention decided at Providence that the time had come for the denomination to start on a definite program with several objectives: The building of a great church at Washington, that there might be a home in that great city worthy of the greatness of our principles, a place where the inspiration of Universalism might be spread throughout the world. They decided to build that church. They decided the time had come when the ministers' pension fund should become a reality, and that we should establish a fund for taking care of the ministers who have served us through all their active lives, served us many of them at salaries far below what they ought to have received. And they decided that the Japan school buildings must be rebuilt and extended and expanded, and the work which has been carried on in Japan for thirty-four years continued, and continued on a more liberal and a larger scale, in order to be as efficient as it should. And then they decided they must have more funds for the work which they had been carrying on for the last few years. No group of men, not even a Board of Trustees, can function without money, and you know the usual thing is that the Board of Trustees digs down into its own pockets and pays the bills. But a group of laymen got together and they said, "We'll do it for them." Now, then, they put all these things together and they made a million dollars to be raised, a small amount in these days, but to some of us it still seems large, and yet organization after organization has gone out and raised two, five, ten times that amount.

We pledged ourselves to do it and we divided it into five years, $200,000 a year for five years, and the Board of Trustees asked a committee to do this work, and turned it over to Dr. Lowe and Secretary Etz, and the splendid work those two men have done is shown by the fact that though we've hardly started in our campaign we have over $120,000 already pledged.

The laymen of the Universalist Church went to the General Convention and offered themselves to take this burden from the shoulders of the Church and attempt to carry through this program in order to establish the Universalist Church in a strong position. And that is as far as we had gone at that time, but we wanted to do that. They accepted our offer and the committee of which you have heard is the result.

Now, my friends, the time has come when we ask every layman in the denomination to come through and help us carry this program to its conclusion. We ask you as laymen to come in and do the work which for years we've all been asking the ministers to do. We ask you to treat your Church as a business proposition so far as its administration is concerned. We ask you to come in and do this work and give the minister time to be the spiritual adviser and leader and instructor. We have thought we needed him not only as spiritual advisor but as the general manager, the bill collector, sometimes even the sexton, of our church, and we laymen have gone about our way rejoicing in the fact that we're paying our minister the large and tremendous salary which he receives. While he has been doing all the work we have been complaining of the sermons he preaches on Sunday, when we should have been wondering how he ever found time to think of a sermon to deliver on Sunday morning, with the burdens and responsibility we've been piling on him.

Now, my friends, we're going to try to stop. We're going to try to make the laymen realize the opportunity that has come to them as men who profess Universalism. to step into the breach and do their part to help carry on this great message of ours, so that our ministers can go back to the jobs for which they were created, so that they can be our spiritual advisers and instructors, inspiring us from the pulpit and by their daily lives. We will take over the management of the Church and try to put the individual churches on their feet, and we can do it in any church in this world if we'll only make up our minds that we're going to put through in a business-like way a task that is worthy of the best and biggest men in the community. Churches will close if laymen fail to do their part. But I could cite church after church in which the men have seen this vision, and have become aroused. Every great movement in the history of religion has started with the laymen. This is merely another laymen's renaissance, the new spirit in the Church when the laymen in our denomination are going to get together and get behind the denomination to make it more effective in trying to bring to pass the Kingdom of Heaven on earth.

Some of Judge Hill's Lieutenants

I want to tell you of some of these men who are doing this work. We organized a Big Gifts Committee to go to the men of means and the women of means who would contribute outside of the church quotas in order to raise a fund which we started at $250,000. Mr. Nash came along and suggested to us that it ought to be a million—and a million it is going to be. The chairman of that committee, and the man whose heart and soul are in the work, is a modest unassuming man from Melrose, the president of the Universalist Comrades, Victor Friend. (Ap-

plause.) We had another man who has taken the position of Director of Publicity. He's unable to be here to-night. He is giving to this movement the best that's in him. You'll be glad to know that Frank Dewick has taken that position on our committee. (Applause.) We have a man who has taken the chairmanship of the Speakers' Bureau, also unable to be here to-night, the Honorable Albert P. Langtry, former Secretary of the Commonwealth of Massachusetts. (Applause.) And over there at the middle table is the vice-chairman of the Speakers Bureau, one of the best men in the world—Henry Niven of Attleboro. Stand up, Henry! (Applause.) And at my right the man who is going to be State Chairman for Massachusetts, president of the National City Bank of Lynn, one of Fred Perkins' laymen and the strong right-arm of the church in Lynn, Arthur Pinkham of Lynn.

The committee is gradually taking shape. We're trying to have you go back to your churches and take this message to them, that the time has come when every church in the denomination is called upon for its contribution for the general body, that the general body may be stronger and more efficient in carrying out its work, not for the glorification of Universalism, but that we may bring a little closer to all of us and to every one in this world to-day the Kingdom of Heaven.

Mr. Blagbrough said in part in introducing Champe S. Andrews: "We have one more speaker on the program not known to us. When I asked an intimate friend of his to tell me something of the man that I might properly introduce him to you, he gave me what seemed to be a wonderful description of a man. And if the next speaker, as I am sure he will, lives up to that comment which this man made upon him we are sure to have a real treat and inspiration. He told me simply this: The man is a great leader in the industrial and spiritual development of the New South. It gives me great pleasure indeed to present, as a man and a leader in the industrial and spiritual development of the New South, Mr. Champe Andrews."

Mr. Andrews made friends of the entire company, and we will publish his brilliant address in full next week.

Officers of the Massachusetts Comrades were elected as follows: President, Dr. Martin M. Brown, North Acton; vice-president, Harold G. D. Scott, Brookline; secretary, James D. Tillinghast, Cambridge; treasurer, Charles R. Duhig, North Somerville; trustees, Bertram Hall, South Acton, Guy C.Newhall, Lynn, Geo. E. Hunt, Everett.

The True Mission of the Church

Daniel Evans

IT is good to hear from various persons concerning the real task of the Church. The more persons who, from sincere interest in the Church and a passionate faith in the spiritual realities for which it stands, look upon the work of the Church from their different points of view and experiences of life, the better it will be for the Church and for all who serve it. We learn much from what preachers and professors and social students and workers think about the Church, but also from scientists. An English scientist recently uttered his own bottom thought on the mission of the Church in these profoundly true and highly valuable words:

> "The true mission of the Church is the greatest of all missions. It is to help men to see the universe of their experience whole, and so realize spiritual reality at all times and throughout all their occupations; to help them in this way to live higher and more unselfish lives, to strive after truth, to be steadfast in all emergencies, and to fear, not external misfortune or death, but only dishonor. That God is present throughout all this world of sin and suffering is the message of Christianity, but to make that message clear to all men it must be delivered free from confusion and the messengers who carry it must in their daily lives embody it."

If we analyze this fine statement of the true mission of the Church, we will discover three prominent ideas.

This scientist holds that the Church has a profound interpretative work to do. He is himself constantly at work at the task of interpreting the physical world; he thinks the Church has the greater task of interpreting the spiritual world, the world not tangible to the hands, nor visible to the eyes, nor apprehensible through any of the senses, but accessible to the mind with its amazing powers of discerning the realities of the universe in and through their manifestations. The minds of men must be made to grasp, feel, hear, see, these realities of the spiritual order. The spiritual world is all about us; we live, move and have our being here and now. It is the very element and sphere of our lives, as the air is to the bird, and the water to the fish. And so while at our occupations, with hands or minds busy at specific tasks, it is possible to discover this reality. If and when they do see this spiritual reality in this way, then their experience will form a unity, their lives become ordered, their interests harmonized, and the whole becomes more significant. The Church has the great task of bringing men to a consciousness of this spiritual reality. We see that for this man concerned vocationally with the world of things and forces, the spiritual need is paramount and the religious mission of the Church takes precedence over all others.

Moreover, the true mission of the Church is also ethical, and this grows out of the spiritual reality which is its primary concern. It is to help men to live higher and more unselfish lives, make them courageous, fearing only dishonor. Since we move about in the spiritual world, our thoughts, ideals, purposes, interests, should be determined thereby. We should find in the spiritual world the objects for which we strive and in which we find the fulfilment of our lives and our enduring satisfaction. Here we can be wholly unselfish; we can share all we possess, and increase our possessions the more we share. From this spiritual order comes the courage to play the man in all emergencies, and greet disaster or death with a cheer, rather than do the dishonorable thing. This kind of ethical practise is the fruitage of such a spiritual life.

There is also the very practical task of the Church and its ministers. The Church is to be the demonstration station of spiritual realities and ethical

principles in the lives of men. What is taught is to be practised. What is affirmed is to be proved. What is dark, unclear, vague, in the minds of others must be light, transparent, definite in the mind of the Church. What appears impossible to the men of the world must be shown to be possible by Christians; the impracticable must be proved the only practical; the discarnate ideals of life must be incarnated in the Church and its servants.

The scientist spoke well when he said: "The true mission of the Church is the greatest of all missions." It is a challenge to us all.

The Temple of Vision

J. F. Santee

"Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about; but evermore
Came out by the same door wherein I went."

IN all lands and ages theological discussion has been so generally futile that thinking persons are tempted to applaud the frankness of old Omar. Well-intentioned gentlemen engaged in mote-chasing make up the major part of the army of the theologians. Sanhedrin or Inquisition, John Calvin at Geneva or Cotton Mather at Boston, the record of the theologians is much the same. In the name of truth they have ever persecuted the seekers after truth. They have been under the spell of a dead past.

"He that hath seen me," declared the Author and Finisher of our faith, "hath seen the Father." This is as hard a saying for the Pharisees of the twentieth century as it was for the Pharisees of the first century. Who believes in a Christlike God to-day? In the place of that One in whom we live, move, and have our being, who is the same yesterday, to-day, and forever, and in whom is no shadow of turning, Orthodox Christianity seeks to substitute a far-off sky-god of anger and caprice. Heaven, to the orthodox, is a city from whose jasper walls sadistic saints may sing praises to Yahweh while gloating over the sad plight of their less fortunate brethren writhing in everlasting burnings. This is not the "far-off, divine event to which the whole creation moves." No mother worthy of the name would be capable of enjoying Paradise while a child of hers endured everlasting punishment. Under such circumstances heaven would become hell. This is a truth which Universalism seeks to set before the world to-day.

Nineteen centuries after the Crucifixion we have the spectacle of the proponents of "fe-fi-fo-fum" religion holding up their creeds as basic Christianity, when, as a matter of fact, there is little that is fundamental about those creeds excepting error. Jesus sought to strip religion of ritual and dogma. His "fundamentalism" is expressed in the Two Commandments. James expresses virtually the same thing in these words: "Pure religion and undefiled. . . is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Here is a fundamentalism in religion which is fitted to march with the progress of the ages.

In the *Universalist Leader* of Dec. 13, 1924, Dr. Frederic W. Perkins of Lynn, Mass., is quoted thus: "To the Church is presented the inexorable alternative—spiritual leadership or oblivion." This is very true. To-day the Church stands at Kadesh-Barnea; it may go up and possess the country, or it may wander in the wilderness of superstition and ritualism. The Church must become aware that its God is a living God and that He is still revealing Himself. "He that hath ears to hear, let him hear what the Spirit of the Lord saith unto the congregations." A religious theory which maintains that God revealed Himself only through fifty-five writers of sixty-six books during a period of fifteen hundred years—and that prior to the invention of the art of printing—will not appeal in the least to the intellectual leaders of our own time. The Church may continue to rail at the Galileos of the present and the future, it may affirm that what God has written in the rocks He has denied in a book, it may mumble dead formulas as the "open sesames" to salvation, it may look backward toward "the age of miracle" and remain blind to the ever-present bright miracle of the universe; but in doing these things it will manifest itself to thinking men as a Church having no present connection with the Divine, as masquerading in the handed-down garments of another age, as bearing upon its senile forehead the legend, "Ichabod." "The truth," said Jesus, "shall make you free." Do those who close their eyes to the findings of science display the Spirit of Christ or Anti-Christ?

"How strange it is," writes Horace Mann, "that, on every other subject, the existence of reason is acknowledged; on that of religion, the most important of all, blind authority is appealed to." But signs are appearing, heralds of the morning of a better day. Many of us are coming to think with Emerson that it may be important to try to discover what the Lord said to Moses, but that it is also important to read the Lord's message for us to-day. In far-away India Mahatma Gandhi writes: "My belief in the Hindu Scripture does not require me to accept every word and every verse as divinely inspired. I decline to be bound by any interpretation, however learned it may be, if it is repugnant to reason or moral sense." Even more significant are these words of Gandhi's, which the writer has taken as a life-motto: "I would not make a fetish of religion and condone evil in its sacred name." Progress is being made toward a universal faith with that Love which was in Christ Jesus as its basic tenet. "I wait," sings Tagore, "for that Love which gathers failures to sow them in tears on the Dark, that they may bear fruit when Day rises anew."

A meticulous regard for the beliefs and customs of the past seems to be one of the most persistent of sociological phenomena. This is particularly true of religion. Yet the great religious leaders have been men who broke with the traditions of the past. Abraham would be unheard of to-day had he been willing

to accept the conventional theological doctrines which prevailed in Ur of the Chaldees. But Abraham was not mean of spirit; he had the courage of his convictions and refused to permit another to act as an intermediary between him and his God. The Mesopotamian patriarch used "higher criticism" upon the sacred books of his people, and, after almost four thousand years, the followers of three religions call him the "Father of the Faithful."

Religion is said to be the life of God in the soul of man. That life can not in any sense be characterized by virility if the individual derives it solely through the media of other men's experiences. The spiritual heirs of Abraham are not those who follow Abraham, but those who reach out after the ultimate truth which the patriarch sought.

In order to exert influence over the minds of men of the modern world, religion must divest itself of necromancy and taboo. We live in an evolutionary universe, and religion must share this quality. The statement that God "winked at" the time of men's ignorance is only another way of saying that religion is evolutionary. Jesus proclaimed this when he said, "Ye have heard it said of old time." The seeming good of a former age had become cacogenic.

Each soul, so to speak, should enter the temple of vision. God must be conceived of upon the highest possible plane. He is the God of the Paleozoic as well as the God of Abraham, Isaac, and Jacob. Only a little while ago, as time is counted by Him to whom a thousand years is but as a watch in the night, our bodies were solar electrons; only a little while in the future our bodies, having been resolved into their elements, will be among the far-flung nebulae. To-day our respective souls somehow inhabit their particular shifting aggregations of molecules; and to-morrow will be gone. Yet men demand a miracle!

Our present material advancement has been brought about by no servile imitation of the past. If our age shows no commensurate spiritual development, as represented by our institutions and otherwise, it is because the "children of light" are not wise in their generation. Any systematic effort to throw off the limitations of the past and to prepare for the evolutionary exigencies of the future should claim the attention of all forward-looking persons. Such an attempt is described by H. G. Wells in "Sanderson of Oundle."

Oundle, an English boarding-school founded in 709 by St. Wilfred, Archbishop of York, is an institution which seeks to do more than to make its students mere copyists. The Oundle conception of education, sedulously inculcated by the late Headmaster Sanderson, places stress upon the creative, as well as upon the imitative, side of man's nature. Oundle has an actual "Temple of Vision," a building given to the school by Sir Alfred Yarrow, in memory of his son Eric who was killed at Ypres. This building is meant to be the material embodiment of the ideal of man's evolutionary progress. Concerning it Sanderson said: "The new home of vision will be frescoed with the thoughts of to-day, changing into the thoughts of to-morrow."

"Speak unto the children of Israel that they go forward," is a scriptural injunction more honored in the breach than in the observance. Sanderson, however, was obedient to the command, and has won his place as a prophet of the new day. These words of his are full of import: "And we have this great sacrifice to make. . . . It can come only by a great effort—by a change of belief. Nothing easier than a change of belief can do it. A change of viewpoint. A constant change from Static to Dynamic. A change of economy, or morals, of all that is—there is nothing that will not need to be rewritten under it. A new mount of God. A new vision. A new Horeb and Sinai. . . . If we are to see a new world arise . . . we also must go up into the mount—the new mount of vision."

Gold Beach, Oregon.

Herbert F. Gunnison to the Laymen

HERBERT F. GUNNISON, president of the Brooklyn Eagle Company, and one of our strongest laymen, was prevented by illness from attending the New York dinner, but wrote the following letter:

My Friends:

I had supposed that we were to talk about the program of the General Convention, which had four definite propositions to consider: Pensions for our ministers, the Washington church, the Japan Mission, and the general work of the denomination.

I have great respect for Mr. Nash. I have heard him several times. He is an outstanding figure to-day. He has meant very much to the Universalist Church. He is one man who has preached the Golden Rule and lived up to it. He has a right to express views to us, and we should give heed to him.

As one who was born a Universalist I may also be permitted to express a layman's views.

Mr. Nash says we belong to the Protesting Church. That is true, but does he believe the time is here when we will not protest? We protest in politics, in business and often in the family. When the time comes that we do not protest we will be impotent. We are to-day not protesting against the Catholic Church. All the name means is that we have different views on religious doctrines and practises.

The mass of our people are pleading for a spiritual melting together through the power of love. Dr. S. Parkes Cadman, as president of the National Federation of Churches, is doing a wonderful work in bringing denominations together in one fold. I am heartily in sympathy with this. The time has come for more union churches. Our denomination should help wherever possible to bring about strong, virile, religious organizations.

I can not agree with Mr. Nash if he means that we should give up our denomination, crucify it and eliminate it as an institution. The Universalist Church is not impotent and I for one do not wish to

see destroyed the work of our fathers. Advancing and improving that work I certainly favor.

Organization is essential in everything we do. The strength of the Catholic Church is its magnificent organization. There must be bonds that bind us together. The political party organizations were very much better than our present direct primary methods. I read to-day a significant statement:

After the war the people of Bay Ridge, Brooklyn, started to build a Victory Hospital. Sixty thousand dollars were raised and the walls of the building were erected. The work stopped and the boys soon broke most of the window glass. The project was abandoned for lack of leadership. Mr. James L. Meeks, one of those interested, said that the trouble was that "it is nobody's child. If it were a sectarian proposition it would take no time for it to be opened."

Speaking to the immediate questions before us: I was a minister's son and I am mightily in favor of pensions to our clergymen. My father preached for thirty-three and one-half years, and his average salary was $878. He did not complain; neither did his children. We had enough to eat. That was in the days of donation parties. I recall as a small boy when a farmer in Norway, Maine, said to my father, who had called on him, "Parson, I have put something nice in the bottom of your wagon." When we got beyond the house, my father, who knew this man, examined the gift and found it was a lot of over-ripe cucumbers. He turned the reins over to me and with great glee threw a cucumber at each telegraph pole and when he hit one he expressed great satisfaction.

But our ministers have been wretchedly underpaid. Many trustees and deacons feel that religion is free so far as the ministers are concerned. This is a long deferred obligation to our faithful clergymen.

We may differ as to foreign missionary work. We all know the value of missionary work in the East with Robert College and in our own territory in the Hawaiian Islands. But we have established the Japan Mission, a fine work has been done there, and there can be no question about our responsibility in repairing the damage of the earthquake.

Most everybody in New York City, regardless of race or creed, believes in the Cathedral of St. John the Divine. Our denomination should have at least one national edifice, and it should be in Washington. I am not disturbed over the small number of our churches or of our membership. The Universalist denomination has stood for a special religious idea. Because other denominations have accepted our interpretations is no reason why we should quit. Surely we had to fight hard to put our ideas across. In sticking to our colors we need not be narrow or bigoted and should join in every good forward movement. Inheritance in religion is worth something, the same as in families.

Through a Glass Darkly

Lillie Fuller Merriam

Be not afraid to pray—to pray is right,
Pray, if thou can'st, with faith, but ever pray,
Though faith be weak and sick with long delay,
Pray in the darkness—if there be no light.
Hartley Coleridge.

I HAVE just laid down my smoked glass. The long predicted eclipse is over. In accordance with the calculations and but four seconds late, the perfect outline of the sun's disc was broken. At 10.36 it was again clear, with no trace of the obscuration by the moon of the orb of day from which such great scientific results are anticipated. The marvelous exactitude with which such a process of nature can be predicted with absolute certainty fills the thinking man with reverence, awe, and gratitude.

It would seem that only the blind could fail to be impressed by the evidence which nature constantly submits to us of the Master Mind—could doubt that Intelligence, not Chance, holds "the stars in their courses." What confidence is established in the mind, if one feels that the Creator who caused him to draw his first breath is the Director who keeps the planets revolving about their suns, the satellites about their planets; that He "telleth the number of the stars" so that there is never a mistake in the operation of the laws of gravitation—a mistake that would hurl the universe into chaos more terrible than that from which He drew creation.

The marvel of it all possesses my soul. I try with my tiny earth-mind to grasp an infinitesimal part of the working of the Master Mind. I am stunned by its immensity. I can not think for a time, at all. Then thoughts come thick and fast, and among them stands out the unreasonableness of the prayers with which we earth children approach the throne of our Father. We ask for all sorts of interference in His system of ordering the lives of man, the processes of nature. In time of drought we pray for rain, when we suffer because we have failed to conserve water. In the sickness which our own ignoring of the laws of health has brought upon us, we beg for His miraculous interference in nature's way of curing us. We beg for prosperity, when our poverty has been the fruit of our own idleness or heedlessness. It is as reasonable to ask that the Creator defer His eclipse in accordance with our convenience. Who would wish to have a God who could be moved by earthly tears to risk the calamity which such a change in His great system would bring about?

The love of God is seen in the sureness of His laws. Then it is of no use to pray? We are dismayed by such an idea. The first thing that the human heart does in times of great trouble is to cry out to the Power above it for help. The man who never prays and who scoffs at prayer will voice his reaching out for something beyond himself in a wild instinctive impulse—a reaching out for help from something beyond the human. He is hardly aware that he does it. It is nature's instinctive cry of the child for the Father when he is afraid. Tax him with it after the emergency is past and he will, per-

haps, deny it with perfect sincerity. It is so natural that he does it without thinking. He has been thrown into touch with the Infinite by his human extremity.

"Eyes that the preacher could not fill,
By wayside graves are raised;
And men cry: 'God be pitiful!'
Who ne'er cried: 'God be praised.' "

Why can not we be reasonable? It is of no use to pray if we ask for the stars to be altered in their courses, or the moon to stay its progress to humor our whims. Who wants a God who can be moved by our feeble cries and tears to give us what we think we want? As we look back, we see that the very thing we prayed for—the thing we felt we could not live without—would have been to us an everlasting hurt. God's blessing was in His "No, child of Mine."

Our confidence in God's judgment would be shaken by the granting of unreasonable prayers. Children do not rely in perfect faith upon the earth parent who gives them in good-natured indulgence to-day the very thing that he refused them in good judgment yesterday. As they grow older, a certain contempt will creep into their regard for him, a contempt which will mingle the bitterness of the waters of Marah with the sweet draught of parenthood. Some one has wisely said: "We ask our earthly parents for a thing and sometimes the answer has been *No*. But we don't stop asking, as a rule. There is no harm in asking." It is a good thing to talk it over with father and mother, even if the answer is pretty sure to be *No*. This is the test. If we pout or storm our protests, we are not in harmony with our parents; we have stepped outside the path we are supposed to walk together. Some of us, in our anger and disappointment, determine never to ask anything again. We even, in our passion, go to the length of adding that it can not be our real parents who deny us what we so ardently desire. Yet our parents keep on caring for us; and most of us—seeing, at last, where we were wrong—come humbly back and say that we are sorry, to take father's hand and try to walk "as little children" down life's pathway.

Certainly, then, we may talk with God. We may tell Him, as we would tell our earthly parents, what we would like to have. We may say to Him: "If it is right, I should like to have this or that. I should like to do this or that." It is not to coax an ill-natured God to give us what we desire; not to seek to wheedle Him or weary Him by insistence into granting what we want.

Prayer is submissive. It is all contained in that greatest of prayers which, after the requests, ends with "Thy will be done." Tennyson in his "In Memoriam" says:

"Our wills are ours
We know not how;
Our wills are ours
To make them Thine."

"When one rises from prayer and feels better, he may know his prayer is answered," writes George Meredith. It is because he is truly in tune with the Infinite. He is one in reasonableness with a reasonable God.

This is the gist of the whole matter. If, even in the great crises of life, we are able to say like Christ in the Garden of Gethsemane, "Nevertheless, not my will, but Thine be done," we shall have learned to walk hand in hand with our Father in Heaven, who "hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance." We shall not need—as now—to see through a glass darkly, but then face to face.

A United Liberal Church

Howard Charles Gale

SOME few weeks ago Dr. Frank Oliver Hall of Tufts College set us thinking when he offered his timely suggestions and inspiring treatise on "A United Liberal Church." Dr. Hall tells us that his interest in the matter of a United Liberal Church goes back some forty years. The writer can not lay claim to so long an interest, but he begs to submit that it may be as genuine. When a young man and before entering theological school I was once asked to represent the Mount Washington Universalist Church of Haverhill, Mass., at a union young people's service of Unitarians and Universalists. Instantly I thought of my opportunity to plead for a united Liberal Church. Like Dr. Hall, I have lived to see that my youthful dream was respectfully smiled at by elders and by the powers that be in both denominations. Like Dr. Hall, too, I live to believe that my youthful dream was one of the best dreams of my ministry.

That there is some prejudice in both denominations one seems forced to admit. At first I thought the prejudice was all on one side. Later I served as minister in parishes of both denominations. I learned some things. I learned that the "House with the Golden Windows" was denominational as well as any other kind of house.

After about twenty years in the ministry, serving an equal number of parishes in both denominations, the writer has engaged in the practise of medicine and while continuing his religious interests he sees things (and he begs to be thought humble) from something of the layman's point of view. If the folly and the waste of denominational duplication seemed absurd to the young man addressing a joint Y. P. R. U. Y. P. C. U. meeting how much more so does it seem to the physician and the ex-parish minister!

In line with what Dr. Hall has said I beg to submit a few plans which have been maturing (perhaps not ripe yet) lo, these twenty years. At times I have ventured some of these suggestions to "those in authority," but have always been met with the same kind superior understanding of the young man's silly dreams. May I humbly offer them again to the reading public of these two denominations? First of

all, let us understand that I believe in beginning at the center of the denominations rather than at the local parish. Here, it seems, is where any constructive program must begin. I submit the following suggestions:

(1) A common hymn book for both denominations compiled by a joint committee appointed by the American Unitarian Association and the Universalist General Convention—not the work of one denomination hoping to force it upon the other, but the official joint work of both denominations bearing the imprint of both Churches. There will, of course, be some problems. One may like to sing Jesus, Lover of my Soul, and the other may think it lacking in intellectual accuracy. Unless we can give and take we must be infants in Christ indeed.

(2) A common Sunday school hymn and service book done in the same manner.

(3) A common book of worship. The time is psychological. Dr. Foote is a member of a committee preparing such a book. What harm in inviting the Universalist General Convention to appoint a committee to join an American Unitarian Association committee and produce a service book officially authorized by the two denominations and bearing the imprint of each, recommended to all the liberal churches?

(4) Common Sunday school lessons. These lessons to be prepared by a joint committee of the American Unitarian Association and the Universalist General Convention, or the departments of religious education of the two bodies. It would cost to combine the work, but in the end the cost would be less with two denominations to sell to.

(5) One liberal journal combining the *Register* and the *Leader* and containing all the departments necessary to both Churches with parish news and official notices. This would not only serve to consolidate publications but would serve as a means of acquainting laity and clergy of both denominations with the work of the other. This latter is important, for the ignorance on the part of either denomination of the history and work of the other is astounding.

(6) A joint young people's journal. Enough said. The young people know how to do it.

(7) Joint summer meetings at Ferry Beach, Isles of Shoals, and elsewhere.

(8) Joint fellowship committee appointed by the American Unitarian Association and the Universalist General Convention to pass on all candidates for the ministry.

(9) Revised laws of fellowship and government so that there would be a saving of complications arising from ecclesiastical law. This would automatically admit every candidate to the fellowship of both denominations once he has been passed by the joint committee.

(10) One statement of faith compiled by a joint committee. We hold to the principle of the right to make and unmake our statements of faith. This would be the time to exercise that right. Let a statement be prepared by a committee of clergy and laity which shall embody the essentials of both denominational statements which are deemed essential. Such a statement of faith, perhaps called the 'Liberal Christian's Creed," or any title approved, and having printed on it "the faith adopted by a joint session of the American Unitarian Association and the Universalist General Convention," hanging in the church school rooms of all our parishes would serve as another link to cement us.

(11) A common manual for instruction or confirmation jointly edited and setting forth the oneness of the Liberal Churches.

(12) A union of the Laymen's League and the Universalist Comrades.

1(3) Union of the Mission Circle and the Alliance.

(14) Union of Y. P. R. U. and Y. P. C. U.

(15) Union of the two publishing houses.

(16) Regular and frequent ministers' meetings and a union of the ministerial associations.

(17) Stated and regular joint sessions of the American Unitarian Association and the Universalist General Convention.

(18) District liberal schools of religious education similar to the one at Salem and North Shore, except that they shall be of regular denominational standing and systematically organized by the denominational supervisors.

(19) A consolidated missionary program both for home and abroad, making all mission points officially of the United Liberal type.

(20) State superintendents or secretaries or bishops acting and officially appointed jointly as the field workers of the united Churches.

(21) Annual programs agreed upon by both denominations and carried out jointly by parishes of both denominations.

Perhaps I have suggested too much. I understand that it is too much to be adopted at once, but is it too much to be made a part of a long plan to be aimed at and regularly striven for even if the culmination is years away?

I would not wish to be understood that any plan I suggest is thought of as exclusively for Universalists and Unitarians. It ought to comprehend all present "union," "federated," community churches as well as the whole or part of any existing denomination sharing our common hopes.

Objections? Of course. What plan has not objections? But I seriously ask if the objections are of any considerable importance against the conservation and progress and true religion advanced by some such program.

Can it be done? Most certainly it can. It would be difficult, but if we are sufficiently in earnest it can and it will be done.

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ON LYNCHINGS IN 1924

To the Editor of the Universalist Leader:

I send you the following concerning lynchings for the past year as compiled by Tuskegee Institute in the Department of Records and Research. I find there were sixteen persons lynched in 1924. This is the smallest number lynched in any year since records of lynchings have been kept, and is seventeen less than the number, thirty-three, for the year 1923 and forty-one less than the number, fifty-seven, for the year 1922. Nine of the persons lynched were taken

from the hands of the law, six from jails and three from officers of the law outside of jails.

There were forty-five instances in which officers of the law prevented lynchings. Two women, one white and one colored, were among those thus saved. Eight of these preventions of lynchings were in Northern States and thirty-seven in Southern States. In thirty-six of the cases the prisoners were removed or the guards augmented or other precautions taken. In nine other instances, armed force was used to repel the would-be lynchers. In four instances during the year persons charged with being connected with lynching mobs were indicted. Of the nineteen persons thus before the courts only five were convicted. These were given jail sentences.

Of the sixteen persons lynched all were negroes. Seven, or less than one-half of those put to death, were charged with rape or attempted rape.

The offenses charged were: Murder, one; rape, five; attempted rape, two; killing officer of the law, two; insulting woman, three; attacking woman, one; killing man in altercation, one; wounding man, one.

The states in which lynchings occurred, and the number in each state are as follows: Florida, five; Georgia, two; Illinois, one; Kentucky, one; Louisiana, one; Mississippi, two; Missouri, one; South Carolina, one; Tennessee, one; Texas, one.

R. R. Moton.

Tuskegee Institute, Ala.

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THE SOCIAL WELFARE DIRECTOR IN THE FIELD

Charles H. Pennoyer

My last trip was planned with the co-operation of two State Superintendents. Mr. Stanley Stall, Superintendent of Churches for Ohio, was particularly cordial in his monthly paper, the *Ohio Universalist*. The Ohio State Ministers' Association gave an interested hearing, at Columbus, to an address and pledged hearty support. Helpful conferences with the whole group and with individuals were held. Mrs. Ethel M. Allen, also of Columbus, expressed her loyal interest, as well as that of the W. N. M. A. of which she is the president, and so did Mr. W. O. Jameson, president of the State Convention.

The trip was timed so as to permit attendance upon two important national conventions, the first of which was the American Country Life Association, with which the Department is affiliated and in which the director is active as one of the National Council on Rural Agencies. I preached at our Church of the Golden Rule on Conference Sunday and a few delegates from several different states attended the service. I was a guest of the Community Fund and at a Chamber of Commerce Forum. I attended the luncheon of the National Convention of Community Church Workers and was named the delegate to the Buffalo World Peace Congress, and, as one of the editorial staff of the Community Church organ, the *Unity Messenger*, was given the duty of writing the report for that periodical. While at Buffalo successful personal conferences were held with the Rev. L. O. Williams and the Rev. E. C. Downey, our ministers there.

I gave the address at the Columbus Church Supper Conference, when executive secretaries of Family Welfare Society, Division of Public Charities, Hospital Social Service, Red Cross, Visiting Nurses Association, Juvenile Court, Department Public Recreation, Scouts, Florence Crittenton Home, Social Settlement or Godman Guild, and Ohio Institute, were honored guests, as were also our own church social workers, James Woodward, deputy warden of the State Penitentiary, Mrs. Henrietta Rensner, dancing educator, Mrs. J. T. Murphy, chief clerk in State Department of Public Welfare, Mrs. Dora S. Bachman of the Mental Hygiene Committee and Mrs. J. D. Streeper of the Parent Teachers Associations. Some of these spoke briefly. Quite a number responded to the call for social welfare committee service and Mrs. Stella Blanchard will act as chairman of the local council.

At Cleveland I also called upon some of the leaders of the social agencies. With one of these, one of a national Unitarian church committee, there was a conference of reciprocal advantage. The Rev. R. H. Dix and his All Souls Church at East Cleveland were very cordial, especially in the group and personal conferences. Mrs. Nora Arnold McCreary is the chairman of the local council. I spoke at a meeting there of the Murray Association and several churches represented invited me into their fields for later service.

Eaton is a small town. The minister, the Rev. Elmer M. Druley, had heard me last June in Olinda, Ontario, and had already initiated, both at Eaton and at Eldorado, the community pulpit service then and there advocated, and had prepared the way for a fine meeting in spite of a heavy rain. Several local welfare people were present and the response was good. The minister has a vision of a growing service and his people are with him.

At Cincinnati, the minister, the Rev. John Edwin Price, and his church, were responsive. I took part in the Sunday school, gave the morning sermon, had personal conferences, and in the evening preached again at Manchester, Indiana. Mr. Price took me along to the Thanksgiving Day celebrations at Manchester, and group conferences were held there on the subjects of hiking, dancing and other recreation, with special emphasis on the need of a social hall with the church.

Several of the Cincinnati church folks hold important positions of official or unofficial leadership in the city. Professors A. M. Crane and A. L. Eyler are educational leaders. Mr. Charles H. Stephens is one of the directors of the Cincinnati Y. W. C. A.

One who is interested in social welfare can not go to Cincinnati and omit to visit that internationally famous center of economic democracy and social enterprise called the A. Nash Company. This institution has been well written up for *Universalist Leader* readers and I can not very well add much to those good stories. I did, however, take special pains to carefully inquire among different citizens, and was delighted, as well as surprised, to find that even in his home community Arthur Nash, our own church leader, holds a strong position among the business men and professional leaders. Generally there are the jealous and the cynical in larger numbers. We wonder that the small number of doubters, infinitesimally small, do not make something of the fact that Mr. Nash a short time ago bought the old Moreliam brewery building for his growing factory service. Think of the possibilities in those cellars! But some social welfare units and even some church departments would find it difficult to meet the standards of democracy set up by the A. Nash Company. There has never been a strike in this concern, which sent out over 3,000 garments each of the two days preceding that of my visit, and the business is in an unusually good going and growing condition. There is almost more business than the company can take care of. All the employees are directors in this factory. There are nearly forty examiners who check up on every garment to see that it is adequately made.

Mrs. May Cornell Stoiber, a kindred religious liberal, is the social welfare worker in the factory and helps to keep up an active spirit of friendliness and service. Miss Grace Nash, well-known Y. P. C. U. leader, helps her father in the office.

The other national convention which I attended was that of the American Social Hygiene Association. Our department was especially noticed for being so actively interested

The Pennsylvania State Superintendent, Miss Jennie Lois Ellis, was co-operative and helpful in her planning. Miss Ellis is doing much to justify women entering the executive positions of our denomination. Having served, too, for a number of years,

in different social welfare positions, she was anxious to have this department get into relations with her state.

At Smithton, Penn., I spoke to the Sunday school, on church membership to a group of young people and preached in the evening, holding several personal and group conferences. It was pleasing to all that, after the evening service, nine young people, five boys and four girls, came forward to receive the right hand of fellowship as church members. It was fine to see the efficient Sunday school. A number of Roman Catholics attend here, one women being active in the Ladies' Aid Society and attending church. A son of the last was one of those uniting with the church at this time.

I visited the high school at Albion, with Miss Ellis, and the Rev. E. M. Whitesmith and I gave short talks. I preached in the old church at Wellsburg, and helped both to write a church constitution and to organize for the new church there, under the leadership of Mr. Whitesmith and the State Superintendent. Linesville is the place where the sick go, from far and near, to get help from Mr. Green. Here I preached and held discussion period and informal conferences. I rejoiced to see the fine social hall.

At Bradford the Chamber of Commerce and the Women's Literary Club both asked for speaking engagements, but these had to be postponed. The high school pupils gave an unusually warm reception to my address there. I preached in the Woman's Club hall, the church having been sold several years ago to the Jews. The active ones hope that the State Superintendent will be successful in her undertakings for this center. Miss Zillah Haffey, the most active church leader, is director of Americanization in the city schools, and has the special co-operation and support of Catholic and Jewish as well as Protestant societies. She arranged for Hon. R. B. Stone, the "grand old man of Bradford," and Mrs. Stone, Mr. and Mrs. A. C. Emery, and the president of the Board of Commerce, a Catholic priest, and others, to call on me at the hotel for conference. Just previous to this time the citizens had given a public testimonial to Hon. R. B. Stone, one of our church people, a leader in many fine causes, one who has helped to establish and carry on the Bradford Hospital, the Carnegie Public Library, the Board of Commerce, and the Humane Society, of which he is president.

I hurried on to Washington to attend different national temperance meetings. Mrs. Hohenthal, Miss Ellis and Dr. C. E. Rice also attended. Between times I attended part of the annual meeting of the National American Red Cross.

The minister of the Federated Church of Congregationalists and Universalists at Pigeon Cove, Mass., is the Rev. Clark L. Paddock. The edifice for church worship and Sunday school is the Congregational building. The Universalists and others thought that the fine old Universalist church should now be used for social welfare purposes, in line with the vote of the last State Convention. Obtaining the consent of the trustees and Superintendent of the State Convention the local people called into consultation the director of the Social Welfare Department. I had the privilege of addressing a large assembly at the Federated Church auditorium, when the Federated Brotherhood, Village Improvement Society, Swedish Evangelical Congregational Church, Social Club, Rockport Brotherhood, Finnish Lutheran Church, Knights of Pythias, Catholic citizens, and others were represented. The minister of the Swedish church, local representative in the State Legislature, heads of organizations represented and others took part in the lively discussion, and all most enthusiastically reacted in favor of the program presented.

I preached at the Church of the Mediator in Providence, R. I., and saw the very up-to-date church plant at that center. The Fred. Rev. C. Leining and his people are aware of the fact that their splendid equipment makes their responsibility to the community all the greater and they are thinking of every way in which they can meet that responsibility effectively.

The small town of Harrisville, R. I., is well served by the Rev. Arthur M. Soule. He initiated the Parent-Teacher Association in May, 1922, and is secretary of that body. He is leading in a town federated committee of the churches, was organizer of Boy Scouts and scoutmaster for two years and the troop has several Catholic boys. It was the tenth anniversary of Mr. Soule's entering the ministry, from the position of charity department secretary. It was the day, too, of a white gifts service. I preached, spoke briefly to the Sunday school, and a few days later went back to address the annual parish supper.

The last Sunday I met with good response when I preached at North Attleboro, Mass., and talked to the Sunday school.

* * *

SCIENCE AND LIFE

Perhaps few stop to reflect about the attitude of millions of people toward to-day's eclipse of the sun, and to ask themselves what it is that has made this differ so wonderfully from the mental state of those human beings whom such a natural phenomenon used to fill with superstitious fears. It is one of the beneficent works of science. An attribute of true science is the power of prediction. That has been exemplified in a way which all can understand in the case of the eclipse. Its beginning, duration and ending have all been minutely forecast. Everybody has implicit confidence in the accuracy of these conclusions of astronomical mathematics. Going behind technicalities, what is it that has been done for the world, in this particular, except to give it the truth, to furnish a complete explanation of a natural event? Knowing in advance the thing that will occur, accepting the reasons given for its occurrence, people face with curiosity and keen interest, but without a particle of dread, what in other ages and other climes would have stricken terror to the hearts of great multitudes.

The whole is a good illustration of what science has done, or is endeavoring to do, in a thousand other fields touching upon human life. It is forever in quest of the truth. It seeks to ascertain and to make known to the common intelligence the why and the wherefore of many things that have been regarded as impenetrable mysteries. With every conquest, it not merely enlightens the minds of men, but gives them more confidence, more calmness in the face of the unknown, and banishes haunting fears that have long afflicted mankind. We speak with propriety of the blessings of applied science, but we ought not to forget the great boon which theoretical science has been to the human race. When we note and read to-day of the temporary veiling of the sun in full accord with the scientific prophecy, we should be moved to give a grateful thought to the vast revolution in man's outlook upon the universe which has been wrought by scientific workers in unnumbered laboratories and experiment stations. They have added immensely not only to the safeguards and comforts of life, but to its dignity, its intellectual satisfactions, its assurance that the process of the suns will go on majestically. The endless and sublime search for knowledge which has marked the strivings of star-eyed science has lifted the minds of men to a level where they can feel secure, and affirm that it would be a shame to stand in God's creation and doubt truth's sufficiency.—*New York Times.*

* * *

THE PREACHER

A Texas paper comments as follows: "The preacher has a great time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, some one could have told him to do better."—*The Churchman.*

Home and Children

LOVE'S RADIO

Mary E. Grovesnor

She sang a song in the twilight
Just to herself, you know.
But somewhere a sad one felt it
And was touched by the after-glow.

Some one alone in the darkness
Listening in for cheer,
Caught the glad sound of its music
And smiled through a falling tear.

* * *

THE STORY OF A YOUNG SINGER

IF you love the sound of the rain when it falls on the parched earth, you will surely like this song about it:

On the dusty earth-drum
Beats the falling rain,
Now a whispered murmur,
Now a louder strain.

Slender silvery drumsticks,
On an ancient drum,
Beat the mellow music,
Bidding life to come.

Chords of earth awakened,
Notes of greening spring,
Rise and fall triumphant
Over everything.

Slender silvery drumsticks
Beat the long tattoo,
God, the great musician,
Calling life anew.

Would you like to know the story of the young lad who wrote these lines? His name was Joseph Cotter, Jr., and his life in this world numbered only twenty-four years, but some of the verses he wrote deserve immortality. His grandmother was a slave, just a hard-working black woman, but as she toiled she loved to sing, and her songs were almost always of her own improvising. Her son, whose name was Joseph Cotter, the first, had a slightly different gift, that of a story-teller. This is how he began to tell stories: At ten years of age, he was working in a brickyard where the older boys and men often tormented him. But finally this little boy made himself popular by telling stories to his fellow-workmen during the noon hour. Boys and men both would eagerly listen to the fanciful tales spun from the brain of this uneducated black boy. Years later when he had become a successful teacher in a Louisville school, Mr. Cotter had a story hour at playgrounds and public libraries.

Joseph Cotter, Jr., born in a home of comfort and refinement, inherited the gifts of his father and his grandmother. Of alert and eager mind, his school work was often hampered by delicate health. Attempting a college course at Fisk University, he was unable to finish it, but, in the brief years which remained to him, he worked untiringly as editor of the *Louisville Leader*, and as a writer of verse. While his young friends were giving their lives in the World War he was fighting the losing battle for health. This is his tribute to the negro soldiers:

They shall go down unto Life's Borderland,
Walk unafraid within that living hell,
Nor heed the driving rain of shot and shell
That round them falls; but with uplifted hand
Be one with mighty hosts, an armed band
Against man's wrong to man—for such full well
They know. And from their trembling lips shall swell
A song of hope the world can understand.
All this to them shall be a glorious sign,
A glimmer of that resurrection morn
When age-long faith, crowned with a grace benign,
Shall rise and from their brows cast down the thorn
Of prejudice. E'en though through blood it be,
There breaks this day their dawn of liberty.

This sonnet suggests that our poet thought deeply of the problems of race and of the injustice from which his people suffer. But there is no bitterness, no shame, in his recognition of these handicaps. His sane and poised outlook on these difficult matters is shown in the following:

Ashamed of my race?
And of what race am I?
I am many in one.
Through my veins there flows the blood
Of Red Man, Black Man, Briton, Celt, and Scot,
In warring clash and tumultuous riot.
I welcome all,
But love the blood of the kindly race
That swarths my skin, crinkles my hair,
And puts sweet music into my soul.

As he wrote these lines, he must have remembered the grandmother who sang at her work and the strange soul-moving melody of the "spirituals" which came out of slavery itself, a contribution to the world's music.

For the few brief years this young man had to express the soul within him, his work must be regarded as full of promise. If we think of his race as born only for menial toil, destined always to be under the heel of the white man, we may be stirred to a different estimate by this poem which he called, "And What Shall You Say?"

Brother, come!
And let us go unto our God.
And when we stand before Him
I shall say—
"Lord, I do not hate,
I am hated.
I scourge no one,
I am scourged.
I covet no lands,
My lands are coveted.
I mock no peoples,
My peoples are mocked!"
And, brother, what shall you say?

* * *

SWITCHCRAFT

The Bride (at the telephone): "Oh, John, do come home. I've mixed the plugs in some way. The radio is all covered with frost, and the electric icebox is singing, 'Way Out West in Kansas.' "—*Life.*

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Contributions of Science to Religion
By Shailer Mathews. D. Appleton and Company. $3.00.

In some respects the title of this book is a misnomer, for it applies only to those portions which Dr. Mathews has himself contributed. The essays which his thirteen collaborators have written confine themselves to statements of various phases of contemporary science, interesting in themselves but bearing only slightly on the theme as announced. Dr. Mathews draws together some of the threads, but in point of fact his essays are practically independent of the other contributions.

Some value there is, however, in having the work of a body of reputable scientists presented to the general public under the respectable chaperonage of Shailer Mathews. Readers whose familiarity with modern science is only fragmentary will find here a collection of articles which are reasonably sound. The findings of astronomy, geology, biology, physics, sociology, and psychology are summarized and the methods of applying these sciences to life discussed. Of course it is one more popularization, and one questions if it adds much to the work of Thomson, Kellogg, Wiggam, and the rest, but perhaps it will reach a group of readers otherwise left untouched.

Professor Ritter, who was chosen to open the ball with a statement of the method of science, is given to over-simplification, and his diligent search for words of one syllable vitiates his article. In the end he says the familiar things about hypotheses and faith and all the rest, but he deserves commendation for the moderation of his views on the nature of scientific truth. With surprising abruptness the reader is led from the labored simplicity of Professor Ritter to the intricacies of Professor Millikan's article on the structure of matter. A second and third reading will prove necessary if one is untrained in physics, and even then only an elementary understanding can be hoped for.

The powers of comprehension will be taxed by the essay on the findings of astronomy, written by Edwin B. Frost, director of Yerkes Observatory. For the infinitesimal units of the atomic system described by Professor Millikan one must substitute a terminology "quite transcending ordinary human experience." The impression of incredible distances which Professor Frost gives is significant, for it is that impression which more than anything else has altered man's opinion of his own importance. Excellent statements of the various astronomical discoveries and hypotheses will add to the reader's knowledge of the universe in which he finds himself.

From astronomy to geology is no great step, and Professor Frost has prepared us for the units of time which Prof. Edward Mathews employs. After we have been told about the origin of the earth, we are ready for the next development, the appearance of life. C. Judson Herrick picks up the story here, contributing an article on the nature of life which is mostly concerned with what life is not. With uncompromising directness he denies the theory of "a metaphysical vital force," the Bergsonian *elan vital*, saying, "Life as the biologist sees it is one of the properties of protoplasm just as truly as are its viscosity and specific gravity." As a biologist he treats mind as a function of the brain, that is of matter, but in an elaborate footnote he disclaims any interest in the philosophical problem involved. The importance of mind in the evolutionary process he displays at some length.

Next is an essay on plant life, followed by a statement of the evidences of evolution which is as near adequate as the available space will permit. Professor Newman, the author, concludes, "Any conception that is so far-reaching, so consistent, and that has led to so much advance in the understanding of nature, is at least an extremely valuable idea and one not lightly to be cast aside in case it fails to agree with one's prejudices." In a supplementary essay on social evolution Professor Faris discusses the idea of progress. After outlining a few of the contributions of psychology to modern thought he mentions the limitations of the study of the mind, particularly the inability of psychology to determine the origin of consciousness or the possibility of the existence of consciousness after death. In the third section of the book four essays describe four of the fields in which scientific co-operation with nature is possible, medicine, eugenics, agriculture, and sanitation.

It has been said that these thirteen articles give a reasonably comprehensive and accurate view of the present state of science. It remains to dwell a little on the general tendency to be pious. Certain of the writers, not all, seem to feel an obligation, since they are writing for a book on religion, to include a few well-meant platitudes about God. In Professor Davenport's essay on agriculture we read: "Whoever solemnly considers what science has achieved for agriculture in the short space of half a century, can but render thanks to Almighty God for His revelation of the laws of nature, and he will face the future with confidence unlimited and with gratitude unbounded." We submit that such a statement, which adds nothing to the discussion of the subject in hand, serves only to discredit the scientific pretensions of the writer by creating a suspicion that he is chiefly interested in presenting a case for the glory of God.

Though Professor Davenport's sentence can be paralleled in only two or three of the essays, the same tone is found in many of them. Some, however, undeviatingly cling to the appointed topic, aiming only at the best possible presentation of the subject. Almost all take pains to assure the reader that at the very worst science can not destroy the premises of religion, since, strictly speaking, it has no concern with those questions which religion makes central. "The first origins of matter, of force and of mind, seem as remote as ever from finding explanation in any laws or principles now known to us."

So much for Professor Mathews' collaborators, and now for the work of Professor Mathews himself. In his introduction he defines religion as the adjustment to the personal forces in the universe, and presents six articles which he considers the essentials of the faith of the modernist. In the first of the four chapters with which he concludes the book he begins by treating religion from the human angle, tracing its evolution through the primitive, the tribal, and the monarchical stages. He then applies the theory of the survival of the fittest to the evolutionary process of religions, calling the struggle between religions "a struggle not only between theologies and philosophies but between social orders." Still assuming the human approach to religion as "a mode of vital action," he attempts to demonstrate its pragmatic value in meeting men's needs, a familiar enough procedure.

It is when Dr. Mathews endeavors to show that science can "justify the religious expression of life," that he arouses doubts in even the most sympathetic mind. He states that "the new conception of matter has ended the old materialism," but to us it is not clear that the atomic theory of matter is one whit less materialistic than any other theory, and we are sure that most scientists who hold this theory do not find in it justification for assuming reason and purpose in the universe. No more convincing is his declaration that "science is showing us not only laws and order, but processes and tendencies." Processes and tendencies there may be, but there is little comfort in them if man is simply an unimportant episode in the life of one of the minor planets, as science would show. Again, he inquires, "If there be no reason or purpose in the expression of life, why should not the unfit survive rather than the fit?" Obviously the answer is that if they did survive they would be the fit. His final argument, to the effect that "it is impossible

(*Continued on page* 30)

Our Young People and Others

Conducted by Granville Hicks

CROSS SECTION OF THE Y. P. C. U.

S. Laurine Freeman

Some three or four years ago, within a few months of each other, local Unions were organized at Lynn, Swampscott, Saugus and Salem, also the North Shore League, made up of the above named Unions and the one at Beverly. From the sidelines I have watched their development, and on this Young People's Day of 1925 they presented a convincing demonstration of the perennial value of the Young People's Christian Union to the youth of our Church. The hobbledehoys of 1922 are becoming thoughtful young men and women, and drawing to their fellowship the hobbledehoys of 1925 to share in the same all round training and development.

In Saugus, where the Union had charge of the morning service of worship, four young men and one young woman, all of about seventeen or eighteen years of age, and of average ability and attainments, occupied the platform. One presided and gave the call to prayer with reverent dignity. Another led the responsive reading and a third read the Scripture lesson, and their clear young voices helped to make the Psalmist of old and the Preacher of the Sermon on the Mount live again in this later day. The prayer, prepared by a young woman who was ill and so unable to be present, was read by an older Unioner, the "man-of-all-jobs" that is found in so many Unions. The sermon time was divided between the young woman whose paper on "Service" was an unconscious revelation of her own friendly young service, and a strong, clean young man feeling his way into life as young men have been doing ever since the day when Cain and Abel came before the Lord with their offerings. Every one of these young people has received training in a Junior Union. Some of them have led their parents into close and helpful relations with the church. In every one was the evidence of *growth* through Y. P. C. U. training.

In the evening the North Shore League met in the Lynn church. This League follows the plan of having the entertaining Union arrange the program for the devotional meeting, announcing the topic in advance to the other Unions and asking them to appoint representatives to take part in the discussion.

The Lynn Union is one of the best in the country, and there is a reason for its success. It has not "come up," it has been "brought up." Guided, not domineered, by a wise Director of Young People's Work, it has secured for its members a genuine training in self expression, and has saved them from many of the pitfalls that lie in wait for young folks left wholly to their own devices. They have not wasted time making *all the mistakes* that might be made. What one young man, not a member of the Lynn Union, said of the church as a whole applies particularly to this branch of it. "The Church offers opportunity for a better education than any of the schools, even the far famed school of Experience."

The young woman assigned to lead the meeting *led it.* The hymns were carefully chosen and thoughtfully played and sung. The Scripture passages were read intelligently by a number of young people scattered all round the room. The sentence prayers, to one who has attended several meetings of the Lynn Union during the last three years, were a revelation of what may be done to educate young people along this line. Some of them were obviously "prepared", and "read," but every one had a point and there was a conspicuous lack of stock phrases, and as one followed another in rapid succession the very spirit of prayer descended upon the big vestry with its 125 or more young people. The words of some came haltingly, but with a depth of real feeling, and every one showed a soul looking out, not in. Such prayer is a dynamo, turning many wheels far removed from the generating plant—*and it can be taught.*

The topic assigned was "What Can the Church Do for Youth? What Can Youth Do for the Church?" Two notes dominated the leader's paper and the discussion that followed it—general appreciation of what the Church had done for the individuals there, earnest desire to serve the Church and, through the Church, their fellow men. There were no "fireworks," no wholesale consignment of their elders to the scrap heap. These young folks will help save the world, though they are not absolutely sure that they can tell just how to do it "in six easy lessons."

Following the devotional meeting the League held a short, breezy, business-like business session and then came an hour of light-hearted sociability.

Not the least of the joys of this League meeting was the presence of some twenty members of the Lynn *Junior* Union, which is doing splendid work under the leadership of two young men who received their inspiration for such work at Ferry Beach last summer. The boys and girls gave eager attention to the meeting, helped with the refreshments and seemed happily at home in their church and in the society of their big brothers and sisters of the Senior Union.

And was every one present "in the spirit on the Lord's Day?" *They were not.* This happened in Massachusetts in the year of grace, 1925, not in a Sunday school library book of 1850. So there were girls there who seemed wholly oblivious of everything farther away than the young men at their sides. There were sleek-haired youths worshiping at the shrine of bobbed-haired femininity. And that's the most encouraging sign of all. The young folks were there, they were happy, and they were thinking and growing far more than appeared on the surface. Whisperers in the back seat in 1925 will be on the Board of Trustees in 1940, if they are taken care of now.

God bless the Young People's Christian Union, the laboratory of the Universalist Church.

For the Quiet Hour

We have passed the childhood and the sonship of Christianity—the age when it astonished by its miracles and wonders. . . . We have reached the point where it has laid its hands on the powers of the earth, and now it is opening its heart of sympathy and taking in the lowest of the low—all forms of suffering and misfortune—and the next age that shall be developed is that of the "Prince of Peace." I see the era coming. I see it in the proposals to arbitrate and in the efforts to avoid war. The age is coming when out of the heart of the Everlasting Father shall be developed the reign of the Prince of Peace.

Matthew Simpson.

Life at its best is a fight. At its noblest it is a struggle. Not at its poorest and meanest. One may drift, or idle, or sing one's care-free way along any of the innumerable avenues that lead to failure and the ultimate disappointment. But if we are going anywhere which is worth the going we have need to take a new grip on ourselves day by day, to hold ourselves steadily in the patience of effort and self-restraint.

Henry Kingman.

For all belief in God is, must be, belief in ultimate good. No view of the universe can be despairing which keeps him still in sight.

Phillips Brooks.

Boys flying kites haul in their white-winged birds.
You can't do that way when you're flying words.
Careful with fire is good advice, I know;
Careful with words is ten times doubly so.
Thoughts unexpressed may sometimes fall back dead,
But God Himself can't kill them when they're said.

Will Carleton.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

"FEBRUARY FOR FINDING FOLKS"

"February for Finding Folks" is the splendid slogan suggested for the Guild this month by the National Chairman, Mrs. Vallentyne, through whom all Guilds are indirectly represented on the Board of the W. N. M. A. Since by the Guild standard of excellence payment of dues is set for March first, this slogan is particularly appropriate just now. Let each Guild consider carefully how the most can be made of it. Here are a few suggestions which, if carried out, will certainly bring a measure of success.

Unite on a plan of campaign with a definite goal.

Set every member at work.

Announce your campaign with appropriate posters.

Rally those former members who, for one reason or another, have drifted away.

Canvass among your friends, in the church and in the Sunday school. Make a list of all possible new members.

Invite personally and repeatedly all of a suitable age to join your Guild. Pass out to them at the same time the general invitation cards furnished free on request.

Follow up this preliminary work with an attractive, special invitation of your own requesting the presence of each possible member at the next meeting. Select your best committee to arrange a fine program. A supper is always good on such an occasion because it affords opportunity for toasts both witty and wise to instruct, music to inspire and cheers to enthuse, and more easily than a formal meeting conveys the spirit of good will and sisterhood that prevails in the Guilds.

End not until your goal is reached.

Initiate the new members that they may be truly yours in understanding and in spirit.

The secretary, on request, will gladly send more definite suggestions as to posters, invitations, toasts and cheers.

Guild Notes

The Waterville, Me., Guild reports that it has already made plans for a membership campaign by dividing into two sides, the Reds and the Whites. The losers are to entertain the winners.

The Guild at Haverhill, Mass., has already entertained at a special meeting prospective members and as a result has initiated six new ones.

The Junior Guild of ten members at Derby Line, Vt., is the first to pay up all its dues and quotas, a total of $28.50.

For the Clara Barton Memorial the following amounts have been received: Haverhill, Mass., and Newark, N. J., $25 each; Dolgeville, N. Y., $10; Palmer, Mass., Albion, N. Y., Derby Line, Vt., Dexter, Me., and Westbrook, Me., both Senior and Junior Guilds, $5 each.

The year book of the Guild at Kent, Ohio, is truly one of the most attractive little booklets that has been sent in. If I lived in Kent I should want to belong to that Guild just to have one. From Stamford, Conn., and Woonsocket, R. I., have come well arranged programs of the year's meetings.

The Guild at Tuttle Church, Minneapolis, entertained the Sunday school at a doll party. The price of admission was a doll or toy. As a result the Guild was able to send at Christmas about fifty dolls and a large number of toys to an Armenian Orphanage.

At the Church of the Redeemer, Minneapolis, the Guild has voted $100 as a loan fund to a college girl of our own denomination who needed some financial help. This is in addition to the regular fund which is maintained to aid senior or graduate nurses. Miss Elizabeth Washburn entertained this Guild at one of its meetings with an account of her experiences at Dr. Grenfell's mission in Labrador.

The president of the Guild at Buffalo, N. Y., reports that she knows the members of her Guild enjoyed their Christmas more because of the happiness they gave both at Thanksgiving and Christmas to a deserving but destitute family.

Marion Rich,
National Secretary.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

SUFFOLK SAMPLES

At the Suffolk Normal Training School, girls like these are studying the grammar school course through the ninth grade, and are also taught to sew, to play the piano, and to know the first principles of the Universalist faith. Every pupil in our schools should receive one of the special envelopes for the American missionary offering that he or she may participate in this good work. At the same time, all should be learning to know the possibilities of the negro race, and to feel the responsibility of white people for the advance of these black brethren. All money received over and above the thousand dollars promised to Suffolk goes to carry the message of Universalism to those of our own land who have not yet received it.

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THE JAPAN BOXES

The General Sunday School now owns three boxes of Japanese curios which it is ready to loan to schools. During the months of November and December they have been on the march, traveling from New Brunswick to Michigan and from Maine to North Carolina. Those receiving the boxes report that they found them interesting to their workers and an effective way of presenting the cause.

We suggest that our schools make good use of these boxes during the coming months. Even if the Japan offering has already been taken, it is not out of place to give a Japan lesson. Not all our schools can secure the loan of a box during November, so it is well to secure one when available. We send the boxes without any charge to the schools except the return postage. The curios included have been secured from Miss Kirk, Miss Hathaway, and Mr. Stetson, and are most interesting. The boxes also include some good collections of pictures.

* *

CONCERNING POSTERS

Church school workers who have used them recognize in posters a form of teaching and publicity which never fails to produce results. For those who have not learned to appreciate their value, or the ease with which they may be made, here is a bit of good news.

A book has recently been written for precisely such people. It is called "The Amateur Poster-Maker." The author is Jeanette E. Perkins, the publishers are Pilgrim Press, and the price is $1.00. The volume is filled with helpful illustrations and practical suggestions through which Miss Perkins proves conclusively that knowledge of drawing or painting is not a prerequisite for effective poster-making.

Order through the Universalist Publishing House.

* *

Our workers will be interested in the story of Joseph Cotter, negro poet, told on the page for Home and Children. A quotation from this poet appears on the Suffolk leaflet for 1925, published by the General Sunday School Association.

Among Our Churches

Massachusetts Letter

The Big Boston Banquet has slipped into history. It justified fully the title which was selected for it by the committee on publicity. It was *big* in size and *big* in vision. On Tuesday evening, Jan. 27, the Universalist laymen gathered their forces at the City Club and when they were counted it was found that there were 338 men there. That is the largest attendance ever secured at one of these annual get-togethers. The nearest approach to this was two years ago, when there were present 294 men. The great attendance is made really significant, however, when we note that the night was a very rough and stormy one and that 338 men gathered out of a total of 343 who had promised to be present. That speaks powerfully for the spirit and the purpose of our laymen. There was no false inducement thrown out to attract the men. They knew what they were coming to hear. They had been informed that the meeting was to be shaped to a definite end—the answer of the Universalist Church to the challenge of a great new age. The affair was held under the auspices of the Massachusetts Chapter of Universalist Comrades, backed and assisted by the Five Year Program Committee and the Massachusetts Universalist Convention. The meeting dovetailed into and complemented the initial meeting in New York on Monday the nineteenth. We are on the way to larger things for the Universalist Church and the laymen and ministers of Massachusetts have shown that they are gloriously ready to enter and to go all the way. * * The church at Winter Hill has been pastorless since the departure last September of Rev. E. W. Whippen for White Plains, New York. Now that church has extended a hearty invitation to Rev. Dwight A. Ball of North Carolina. He accepts, to begin his new work with the first Sunday in Lent, March first. Mr. Ball will have his study and office at the church. The trustees are making the necessary arrangements to effect this change. We welcome Mr. and Mrs. Ball back to New England and into the fellowship of Greater Boston. Dr. Bush is acting as interim pastor at Winter Hill. * * Another ministerial settlement in Massachusetts which will be gratifying to all is that of Rev. Charles A. Haney at our important church in North Attleboro. Mr. and Mrs. Haney have done a fine work in the past year in South and West Acton. Mr. Haney, like Mr. Ball at Winter Hill, will open his new engagement with the first Sunday of the Lenten season. * * Mention has been made once or twice before in the Massachusetts letter of the encouraging progress being made at East Boston under the leadership of Mr. George H. Thorburn of Crane Theological School. Congregations number forty-five to fifty each Sunday. The Sunday school and the Y. P. C. U. are flourishing. On Wednesday evening, Jan. 28, after a splendid supper, a church organization was effected with the election of the following officers: Moderator, Arthur W. Roome; vice-moderator, Delphin McFarland; clerk, John Alden Watson; treasurer, Miss Helen E. Rice, trustees, John J. Kieling, Jr., Arthur D. Roome and John Watson. There were forty-five present at this meeting for organization, and at the earnest appeal of the moderator each one agreed to bring another to the regular morning service on February first. The young minister gave a fine address embodying an earnest appeal for the continued loyalty of his followers. The Superintendent was present and spoke as he had done on a recent Sunday evening at an informal meeting called at the close of the Y. P. C. U. devotional service. The real import of this whole matter will be seen when we realize one striking statement of the moderator, that almost exactly a year ago, in January, 1924, a little group of those connected with the East Boston church, believing that there was no further demand for the presence of that church, met to consider turning the plant over to one of the bodies of a well known fraternity. This, however, was not done and along came Mr. Thorburn, and behold the results! Mr. Thorburn is right, too, absolutely right, when he says that the same thing may be done in a half dozen other places if the situation were faced in the same spirit and in the same way as in East Boston. * * This leads naturally to the statement that the Superintendent is definitely planning to have services next summer in five of our churches which have been for the most part closed for several years. Our old church in Oxford has been open through each of the past two summers. It will be again next summer. But with it will be the churches in Spencer, North Dana, West Wrentham and Mattapoisett. A few services have been held by Rev. Flora B. Sias at North Dana during the past year. A meeting is to be held there by the Superintendent on Feb. 22, at which definite plans are to be laid for next summer. * * At the annual meeting of the Arlington church, Jan. 8, conditions were shown to be in excellent shape. The Five Year Program was adopted. The committee having in charge the matter of presenting plans for a parish house was, by vote, authorized to have the plans completed and submitted for bids. That is another big step on the way; next we shall joyfully record that the longed-for parish house is being constructed. Under the suggestion of the minister, Rev. Charles F. Patterson, eleven of the ministers of Arlington on Jan. 11 considered the topic, "What is the matter with Arlington?" Evidently something must be the matter in Arlington, and, in the opinion of these brethren, something which is not quite right. Now, no doubt, it is clearly known just what it is. And really knowing is the first step towards remedying. At any rate, Mr. Patterson suggested an idea which has been noted and commented upon in every section of the country. Our church in this delightful suburb of Boston has one of the best groups of young people in its Y. P. C. U. to be found in the state, and the spirit in the entire parish is most hearty and hopeful. * * The "Messenger," Mr. McIntire's church calendar in Chelsea, is appearing in a different garb. It is very attractive with its new picture of the beautiful church. The annual meeting and get-together are to be held on Feb. 6; Rev. Roger F. Etz, Secretary of the General Convention, will be the guest and speaker. On Friday, Jan. 9, Rev. Norman D. Fletcher of Haverhill gave the address at the Forum on "The Drama and the Church." The first of a series of Silver Teas was held at the parsonage on Jan. 26 with thirty-four present. The next tea will be held with Mrs. Eugene F. Endicott on Feb. 9. Two of Mr. McIntire's recent weekly proverbs are: "Be square all the week, and round on Sunday," and "Not good if detached—just as true of church members as of railroad tickets." * * In his "Fill the Pews" effort, Rev. John M. Ratcliff had 140 at church on Jan. 11. He reports that that is almost three times the average and demonstrates what may be done with a people co-operating fully with its minister in such a plan. The campaign began on Jan. 11 and will end on Feb. 22. With only one representative from each family present it is estimated that the Beverly church would be crowded. A map was prepared with a tag for each family; when a representative of that family appeared, the tag came down. The same plan is being tried out in the church school. * * The budget for 1925 at Somerville First is $9,700. The fine Rose Festival held in December netted $1,937.45. * * The vesper services of the Roxbury church are commanding considerable attention. They are of a high order. The music is beautiful. Mr. Spear, the minister, puts into his vespers the same high order of effort and consecration that he shows everywhere else and in consequence these services are largely attended. The special Christmas offering in Roxbury amounted to more than $100. * * The pastor in Danvers, Rev. Llewellyn Owen, has gathered the Unitarians, Universalists

and some others together into a Community Church. Recently he has been giving a series of lectures upon such topics as "Some Causes of Nervous Disorders" and "Spiritual Healing." The lines of his work are fully set forth in his little paper, "The Community Awakener." * * A Senior Y. P. C. U. was recently organized in Grace Church, Lowell, and on Dec. 14 an official visit was made to the Union by both the state president, George H. Durkee, and the state vice-president, G. Freeman Tibbetts. Grace Church already had one of the best Junior Unions in the country, and now this side of its church life is fully organized. * * The Universalist Associates in the Malden church have voted to get behind the minister, Rev. C. J. Cowing, in presenting on Sunday evenings a series of illustrated lectures. Mr. Cowing intends to present only the best, such as the Ten Commandments, and films and slides of the same high order. The program calls for Janice Meredith on Feb. 1; Within the Law, Feb. 8; What Price Glory, Feb. 15; Hamlet, Feb. 22; The White Sister, March 1; Outward Bound, March 8; The Light That Failed, March 15; The Miracle, March 22; The Passion Play, March 29; The Ten Commandments, April 5; The Other Wise Man, April 12. The annual parish meeting is set for March 9. * * Three concerts of unusual musical excellence are being given in the Lynn church this winter. On Jan. 19, the Apollo Club with Marjorie Moody as soloist; Feb. 15, the church choir; March 16, the Vannini Ensemble of Boston Symphony Orchestra players. The annual reception to Dr. and Mrs. Perkins was held on Thursday evening, Feb. 5. It was given special significance as marking the twentieth anniversary of Dr. Perkins' pastorate, which began with the first Sunday of February, 1905. * * The Community Forum of Brookline, the meetings of which are held in Beacon Church under the direction of the minister, Rev. F. A. Moore, continues to draw a large attendance. The speaker on Feb. 8 is Denis A. McCarthy, who will have for his subject, "Catholics and Their Neighbors." * * The annual meeting of the Fitchburg parish was held on Tuesday, Jan. 6. The reports disclosed a wonderfully successful year. Rev. F. W. Gibbs, the pastor, announced the gift of $500 left to the church by the will of Miss Mary A. Osborne. On Sunday, Jan. 11, there was received and dedicated a beautiful window, a memorial to the Misses Mary A. and Elizabeth W. Osborne. At the annual meeting, Mr. Jabez F. Fisher, after forty years of faithful service as clerk of the parish, declined re-election. His service in this office began in the pastorate of Dr. Frank O. Hall in 1885. With large praise for his services and deep regret, the parish accepted Mr. Fisher's declination, and chose John W. Parshley to the position. The treasurer reported receipts of $7,119.36, with expenditures, $7,093.82. The church repair fund had receipts of $2,717.31, with expenditures of $2,464.47. Of this latter amount $2,200 was paid upon the loans made at the time of the extensive repairs upon the property about two years ago. There remains due for these alterations $2,400 with pledges to cover the same of $3,614,36. In two years more the church will at this rate be released altogether from debt. The church, the pastor reported, has a membership of 329, including 198 resident and 131 non-resident members. The Y. P. C. U. of Fitchburg gets out monthly a little four page sheet, known as "The Broadcaster." It is prepared, edited, proofed, and printed by members of the local Union. Have you seen a copy? * * On Sunday morning, Dec. 14, twelve memorial windows recently placed in the Gardner church were dedicated. The dedicatory service was conducted by the pastor, Rev. Peter J. McInnes. There has recently been left by the will of a member of this church a legacy for the Ferry Beach Association. The Superintendent will visit the Gardner church on Feb. 12.

Leroy W. Coons.

Church News and Interests

PERSONAL

Rev. Theodore A. Fischer, D. D., of New Haven, and Mrs. Fischer have gone to Florida.

Rev. George E. Huntley, D. D., was taken ill at the Wayside Inn, Jan. 27, and removed to his home in Cambridge, but is now recovering.

The permanent address of Dean Lee S. McCollester in Europe for the next six months is: Care Mrs. Hugh Gallaher, 3 Rue d'Anjcu, Paris, France.

Rev. Jennie Lois Ellis, State Superintendent for Pennsylvania, Rev. Herbert E. Benton, D. D., of Philadelphia, Mrs. Ethel M. Allen, president of the Woman's Missionary Association, Mrs. J. W. Vallentyne of Chicago and Mrs. Milo G. Folsom of Maine were among the Universalists in Washington in attendance upon the Foreign Missions Conference.

Rev. L. Griwold Williams of Reading, Pa., backed up by his church, has been carrying on a vigorous campaign for the abolition of capital punishment in New York and Pennsylvania.

On Monday evening, Feb. 2, the church in Franklin, Mass., observed the fiftieth birthday of its minister, Dr. R. K. Marvin, and the twentieth anniversary of the beginning of his pastorate in Franklin.

Three Universalist ministers of Massachusetts have recently had urgent invitations to other fields of labor. These are Rev. F. S. Walker of Norwood, Rev. Percy T. Smith of New Bedford, and Rev. Delmar E. Trout of Springfield. All three have decided to remain at their present posts.

OUR HEADQUARTERS STAFF

Miss Lillian Chase of Melrose and Miss Dora Brown of Charlestown entertained the ladies attached to Universalist Headquarters at Miss Chase's home, Jan. 29.

Dr. John Smith Lowe and Rev. Roger F. Etz, who were in attendance upon the Foreign Missions Conference in Washington, spoke at the Universalist Church Feb. 1, upon the Five Year Program, making two of the most effective and eloquent five minute *extempore* addresses of the campaign.

Dr. Harold Marshall was in New York City Jan. 29, on denominational business.

A. Ingham Bicknell, treasurer of the General Convention, was in Washington, Jan. 31 and Feb. 1, on business connected with the proposed National Universalist Memorial Church.

Maine

Biddeford.—Rev. Sidney J. Willis, pastor. The annual parish meeting was held on the evening of Jan. 5, preceded by a supper furnished and served by the trustees. All reports showed the various departments in a prosperous condition. Several thousand dollars have been spent during the past year making the interior of the church beautiful and adding many conveniences and comforts, and yet the treasurer revealed the fact that all bills have been paid and an old debt reduced $1,000. The pastor reported a busy year as well as a happy one among an appreciative people. During the evening the State Superintendent, Stanley Manning, brought a message of congratulation and encouragement. The pastor had the pleasure of attending the banquet in New York on the 19th of January through the kindness of the parish in presenting him with a check for $50 for that purpose. An every member canvass starts off the New Year with an increase of 40 per cent in the subscriptions.

Hallowell.—The Universalist church has been kept open during the winter. Rev. E. W. Webber, superintendent of the State School for Girls, has supplied for several Sundays. Sunday, Jan. 25, Mr. James Philoon of Auburn filled the pulpit very acceptably, and will probably come for a few Sundays. In the afternoon he was at the State School, and spoke to 125 girls in the auditorium.

Maryland

Baltimore.—Rev. Hal T. Kearns, pastor. Our annual fellowship supper and society meeting was held on the evening of Jan. 14, with Rev. Lyman Ward, of Camp Hill, Ala., as our honor guest and speaker of the occasion. The reports

showed that the year 1924 was one of the most successful in the history of our church. Marked progress was shown in every department. The introduction of the budget system and systematic canvass for pledged subscriptions has resulted in a large increase in income. Our second season of Cheerful Sunday Evening Services is proving highly successful. The church is crowded each Sunday evening. The great dramas are presented in stereopticon pictures and dramatic readings. We are reaching many new people through this service. Our monthly community meetings are a vital factor in helping us serve the community in the vicinity of the church. The committee having charge of these meetings is composed almost entirely of people who have no other relationship to our church. Y. P. C. U. Day was observed with a splendid service, several of our young people taking part. A number of young people from the Washington Union were our guests. Our Union entertained them at a party the night before. Mr. Kearns and several of our laymen attended the Universalist dinner in New York on Jan. 19.

Massachusetts

North Attleboro.—At the annual meetting Rev. Charles Haney was given a unanimous call to become pastor of this church. Reports showed all bills paid and a substantial balance in the treasury. Officers elected were: Clerk, Charles McCloughan; collector, Harry Goodwin; envelope collector, Miss Emma Grant; treasurer, Fred C. G. Amos; trustees, Walter Ballou and Fred Jones; parish committee, Fred Ballou, Theron Curtis and Roland Sherman. This was the twenty-seventh election of Mr. Amos as treasurer of the society. After the business meeting a delightful parish party was enjoyed in the social rooms. The Ladies' Social Circle held an all-day meeting recently which closed with a tea in honor of the birthday of one of the past presidents, Mrs. Carrie Baker.

New Hampshire

Concord.—Rev. H. F. Shook, pastor. Young People's Day was observed in this church with six young people taking part in the service. These were: George Thurber, Jr., Isabel Nicoll, Esther Duemling, Marjorie Matheson, Ethel Carpenter, and Stanley Little. Two young men, Arnold White and John Pearson, acted as ushers. The young people handled the meeting very well and received hearty congratulations on their good work. This parish was represented at the recent New York dinner by Mr. Arthur H. Britton and the pastor, the latter being sent down by the Men's Club. Mr. Shook has just been re-elected secretary-treasurer of the Concord Ministers' Conference. At the annual meeting of this parish a budget was adopted which includes the denominational five-year program and a program of betterments for the local church.

New York

Fort Plain.—Rev. Herbert Frank Moulton, pastor. In December we had our biggest fair for years. The play, "Anne-What's-Her-Name," which drew some 900 people, was held two nights. Following the fair, came the Every-Member Visitation Day, when twenty-four men, two by two, called on all the families of the parish. A very attractive bulletin was put out well illustrated and useful to the parishes planning such an event. Copies will be mailed to any one asking for it by mail. This month is set apart for our "Fellowship Supper," when all our people plan to come together. An entertainment, a play, "A Happy Day," will be given. Our Mission Circle is very busy with a talent fund to support their "Wayside Pulpit." The Sunday school is the best in years. On March 5, comes our parish tenth anniversary banquet in honor of our minister, who completes his tenth year with us on March 1. At the banquet the following will be the speakers with Sherman Dillenback as toastmaster: Hon. Joseph L. Moore will speak on "The Minister and the Community;" Rev. Seth R. Brooks, Little Falls, "The Minister and the Youth of To-day;" Rev. Dewitt Reilly, Herkimer, "The Minister and the Laymen;" Rev. Clinton A. Moulton, Dolgeville, "The Minister and the Church Member;" Rev. Thomas Saunders, Utica, "The Minister and His Job." Out of town members and friends of the minister are asked to send letters. On "Home-Visitation Day" each family was asked to vote "Yes" or "No," on the question, Shall the trustees make another contract with the minister? and all votes came in "Yes." Our church is out of debt with yearly balances in each department, and one of our members, who died recently, left several thousands to be added to our endowment fund in the near future.

Rhode Island

Harrisville.—Rev. Arthur M. Soule, pastor. Jan. 25 our minister completed his third year of service with us. He spoke of the delightful relations that have existed, and alluded to the increasing attendance and the very encouraging outlook for the coming year. His sermon was on "The Family, a Training School for Citizenship," The service was devoted to the recognition of the young people, in keeping with the aims of the Y. P. C. U. to observe the week as Young People's Week. Ernest Lee conducted the services according to the usual order, while the Scripture lesson was read by Lloyd Pettit and Miss Edna Pickering offered the prayer. These young people are members of the pastor's teacher training class in the Sunday school. The carpenters and electricians will soon be engaged in making ready for the installation of the pipe organ. It is expected that the dedication of the organ will take place on a mid-week evening after Easter. At the recent formation of the church federation of the town our minister was elected vice-president of the organization. Our Sunday school recently received the gold seals showing admission to the higher efficiency goal according to the standards of the General Sunday School Association. Three years ago there was no Sunday school and the start was made with eight teachers and pupils, but to-day we have a school of ninety-eight officers, teachers and pupils. All of the other organizations of the church are also growing and doing fine work.

Vermont

Springfield.—Rev. Robert Nunn, pastor. The annual church family rally occurred on the evening of Jan. 16. Supper was served in the vestry at 6.30 p. m. A ten-piece orchestra furnished the music. Following the supper the usual items of church business were disposed of. Reports for the year, from all departments, showed substantial gains. New members have been added to the church, and there have been no deaths or withdrawals. The Sunday school, besides maintaining its customary benevolences, has this year undertaken to provide for the full care of one of the child wards of the Near East Relief association. Both Home Department and Cradle Roll number more than previously. The Y. P. C. U. has the distinction of leading all the Unions throughout the denomination, in the amount of its per capita givings to the Legion of the Cross Fund. Repairs on the church property, begun two years ago, have been brought to completion. Handsome granite steps now lead to the main entrance and constitute a feature of the renewed edifice of which the whole parish is justly proud. Parsonage trustee, W. D. Stearns, reports extensive repairs upon and the painting of Whitney Memorial parsonage. The Ladies' Aid, under the presidency of Mrs. M. C Lovell, has made a splendid record. The Mission Circle is a live and growing organization. It is directed by Mrs. W. P. Thompson. The result of the election of officers follows: Church trustees, J. W. Walker, L. J. Allbee, Charles H. Parker, Miss S. Bowman, W. D. Stearns, F. J. Whitcomb, Mrs. M. C. Lowell; parsonage trustees, W. D. Stearns, Miss S. Bowman; clerk, Arthur Whitney; treasurer, Ralph Parker; ushers, Ralph Parker, Florian Parsons, Arthur Whitney, Henry Stone; collector, George Perry. Rev. Robert A. Nunn addressed the gathering on "Building Up the Church."

Derby Line.—Rev. E. L. Conklin, pastor. The work of this church continues in a manner that emphasizes the importance of the small church. The actual support of this church consists of a few families, but its ministration covers a

much wider circle. Attendance at church is considered good if thirty are present, yet on the same day attendance at Sunday school will reach sixty-five or seventy. The annual meeting of the parish was held Jan. 20. There was a good attendance, a good supper and a most satisfactory business procedure. All bills for the past year had been paid and a gratifying balance remained, with which to carry on. The reports covered the details of a new carpet and redecorating the interior of the church, painting the outside and other improvements. A generous bequest from the estate of Col. F. D. Butterfield had been paid during the year, income from which gave help toward the extensive improvements made. The Five Year Program had been accepted by the trustees and the full amount for the first year secured. This seems quite an accomplishment when it is discovered that the quota assessed upon this church amounts to 31.8 per cent of the normal support for the year; in other words the people of this parish have contributed nearly one-third as much for general and missionary work as for local expenditure.

* *

DEATH OF MRS. QUINBY

Mrs. Cordelia A. Quinby died at the home of her daughter in Kansas City at 9.30 a. m., Sunday, Feb. 1. The funeral was held at Evergreen Cemetary, Portland, Maine, at 3 p. m., Thursday, Feb. 5, Rev. Stanley Manning officiating.

* *

CHURCH MEMBERS REPORTED IN 1925

Previously reported	10
Santa Paula, Cal.	4
Belpre, Ohio	1
Total	15

* *

UNIVERSALIST CLUB

The Universalist Club of Boston meets on Monday, Feb. 9, 6.30 p. m., at the Hotel Bellevue, 21 Beacon St. A big treat is in store. The speaker is Rev. R. Perry Bush, D. D., one of the oldest in membership and years, and a past president, noted lecturer, loved, admired, esteemed by all, his subject being "Abraham Lincoln." Bring a new man to join!

* *

BOSTON MINISTERS' MEETING

At the meeting of the Boston Ministers on Monday, Jan. 26, Rev. Anson Titus gave a talk on "Earlier Universalism." He had with him several valuable and historic books, including the 1819-1825 volume of the *Universlaist Magazine*, the predecessor of the *Universalist Leader*, a first edition of Dr. Channing's famous Baltimore sermon of 1820, and a volume of Dr. Ballou's sermons, dated 1818, with a frontispiece portrait of Ballou which has never been reproduced. He reminded his hearers that there was a great doctrinal gulf between Father Ballou and Father Murray and that Ballou would not come to Boston on that account until after Murray's death. Mr. Titus also had with him an autographed letter of John Murray which he exhibited with great pride. His personal reminscences added interest to the talk.

* *

BOOK REVIEWS

(Continued from page 24)

to think that personality could evolve from the exclusively impersonal," collapses as soon as one rejects the transcendental view of personality which he arbitrarily assumes.

In the last chapter he asserts that science broadens and enriches our idea of God. This is true, but only if there is an idea of God to begin with. Science neither proves nor disproves the existence of God. Theism, pantheism, and atheism alike belong to the realm of metaphysics. If Dr. Mathews had been satisfied to reveal the agnostic neutrality of science, or if he had limited himself to showing how the hypotheses of science change the content of our idea of God, he would have been on safe ground. By going further, he has benefited neither science nor religion. Much of value remains in his essays, and the contributions of his collaborators perform the useful function of adding to the general understanding of science, but when he tries to make science the bulwark of religion he errs almost as badly as his fundamentalist opponents who look on science and religion as irreconcilable enemies.

* *

FERRY BEACH REUNION

An enthusiastic group of "Ferry Beachers" gathered at the Cambridge First Church Friday evening, Jan. 23, for their annual reunion. A chicken pie dinner served by the ladies of the Cambridge Mission Circle met with complete approval. A social period allowed for the renewing of pleasant friendships.

The reunion program was begun by Mr. Wilson, who immediately asked Mr. Raspe as minister of the entertaining church for his word of welcome. Mrs. Wilson sang a group of songs, and then letters were read from Miss Kirk and Mrs. Shinn, and from Dr. Rowland a letter and original poem. Greetings from other absent friends were mentioned. Reminiscent, humorous and inspiring were the remarks from members present—Elmer Colcord, Roger Etz, Miss Barker, Dr. Huntley, Carl Hempel, Alsace Crosbie, Don Sleeper and Stanley Manning. True, we did not have Mr. Thompson with us, and yet we could almost see him by the camp-fire on the beach, when Edward Hempel delighted us with "The Horrible Tale." Ted Raymond sang a group of songs and then members of the Newtonville Union gave a little sketch entitled, "A Railroad Station Incident." The program was brought to a close by the singing of the Maine State song and the repeating of the Mizpah benediction.

It was announced that the 1925 Ferry Beach Season will open the last Friday in July, July 31. The Y. P. C. U. will hold its Institute the first week, Aug. 2-8. The G. S. S. A. has its Institute the second week (Aug. 9-15). The W. N. M. A. will use the third week (Aug. 16-22).

* *

ENJOYS THE LEADER

Dear Brother Marshall:

Enclosed is a dollar on my subscription.

Once more I have had my (ninetieth) birthday, but I must have my good Universalist paper. My eyes are good and I do enjoy reading it.

——— ———.

Dec. 23, 1924.

Notices

PUBLIC MEETING

The Women's Universalist Missionary Society of Massachusetts will hold a public meeting at South Weymouth on Feb. 17.

* *

DAILY SERVICES AT KING'S CHAPEL

Feb. 10. Rev. John Howard Mellish, Holy Trinity Church, Brooklyn, N. Y.

Feb. 11-27. To be announced.

March 3, 4, 5, 6. Rev. Frank C. Doan, Ph. D., First Unitarian Congregational Society, Rochester, N. Y.

March 10-13. To be announced.

March 17, 18, 19, 20. Rev. Cornelius Woelfkin, D. D., Park Avenue Baptist Church, New York.

March 24. Rev. Abbot Peterson, First Parish, Brookline, Mass.

March 25, 26, 27. Rev. James Gordon Gilkey, South Congregational Church, Springfield, Mass.

March 31. Rev. Alexander Maccoll, D. D., Second Presbyterian Church, Philadelphia, Pa.

* *

CALIFORNIA UNIVERSALIST CONVENTION

The California Fellowship Committee has received and accepted a letter of transfer of Rev. W. H. Skeels, from the Universalist Convention of Vermont and the Province of Quebec.

Frank Lincoln Masseck, Secretary.

* *

SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

The Nineteen-twenty-five sessions of the Southern Universalist Young People's Institute will be held at Camp Hill, Ala., June 19 to 23 inclusive. A faculty of experienced instructors representing the several organizations of our church will be announced later. Sunset services in the beautiful grove of the Southern Industrial Institute, picnics at the homes of members of the Camp Hill Church, and other inspirational and interesting plans are being matured.

For further information write to the director, Rev. George A. Gay. Box 74, Camp Hill. Ala.

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Jan 25 Rev Charles Wendte The Unitas for the Ministry

Crackling

The invention of the harp was due to an accident, we read. On the other hand, the inventor of the bagpipes was a Highland cottager who got the idea through stepping on a cat.—*Punch.*

* *

"What can be done with the by-products of gasoline?" asks a contemporary. Usually, they are taken to the nearest hospital.—*The Humorist (London).*

* *

You can't change fundamentals. If ever Mr. Coolidge is engraved on money it will talk just the same.—*Shreveport Journal.*

* *

Many a young man poses as being hard-boiled when he is only half-baked. —*New Orleans Times-Picayune.*

* *

FOR RENT—One room house, suitable for bachelor or store-room.—*Classified ad in the Virginia (Minn.) Daily Enterprise.*

* *

Two Minus.—PRINCETON ELEVEN WILL LOSE 13 MEN.
Headline in New York Times.

* *

Who cares whether Helen of Troy was a blonde or not? The reason she is famous is because she was the first woman to get her gowns from Paris.—*Chicago Tribune.*

* *

Having driven much over the roads of New England we expect to swing round a corner some day and run into a sign which says, "Ye Old Radio Shoppe."—*Exchange.*

* *

What we can't understand about the radio is how the static knows you have company that night.—*Roanoke World News.*

* *

The new salesman, although very enthusiastic, could not be described as altogether convincing.

"This," he said, "is one of the finest blankets produced to-day. In material and in construction it is far above anything at present on the market. For the price there is nothing to touch it."

"What is the price?" his customer inquired.

"Just a minute and I will inquire," was the reply.—*Pittsburgh Chronicle Telegraph.*

* *

Cheery Soul (to friend): "Lawks, my dear, wot a turn you give me! I fought you was dead—strite, I did. I've 'eard several people speakin' well of yer lately." —*Punch.*

* *

Here lie the remains of a radio fan,
Now mourned by his many relations;
He went to a powder-mill smoking his pipe,
And was picked up by twenty-one stations.

Williams Purple Cow.

The Five Year Program

National Laymen's Committee

Big Gathering of Vermont Laymen at BELLOWS FALLS

Monday, February 9, 1925

Meeting at the Universalist Church at 4 p. m. followed by a supper served by the ladies of the local parish

Speakers:

Robert W. Hill, National Executive Chairman
John Smith Lowe, General Superintendent
Albert P. Langtry, Chairman of the Speakers' Bureau

Other State Meetings Have Been Arranged as Follows:

Augusta, Maine - - - - - February 11, 1925

If you were not at the Portland, Maine, meeting, don't miss this one!

Hartford, Connecticut - - February 17, 1925

Concord, New Hampshire - February 19, 1925

Begin to Make Plans Now for

National Laymen's Sunday

March 1, 1925